The Little Church on the Circle

ELI LILLY

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The Little Church on the Circle



INTERIOR OF CHRIST CHURCH, 1953

HISTORY OF

The Little Church on the Circle

CHRIST CHURCH PARISH

INDIANAPOLIS

1837-1955

Built by a group "... wishing to promote
its holy influence in the hearts
and lives of ourselves, our families
and our neighbors, ..."

ELI LILLY

PUBLISHED BY
THE RECTOR, WARDENS AND VESTRYMEN OF
CHRIST PROTESTANT EPISCOPAL CHURCH
OF INDIANAPOLIS

1957

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To R. A. L.
and the Christ Church Family

PREFACE

It took a large measure of temerity for a mere layman, quite inexperienced in writing, to attempt the history of old Christ Church. What tipped the scales in favor of the project was the finding of one of G. K. Chesterton's pungent statements, "What is worth doing is worth doing badly." Since no one else desired to do the work, the present author rushed in.

He may be accused, and very rightly, of not giving much information about most of the earlier rectors and devoting too much space to the lay members of the congregation. Unfortunately, very little data about the clergy is extant. Their appearances, personalities, and methods remain hidden in the foggy past. Only the bare bones of their transfers from parish to parish seem to have survived. These records appear in the appendix.

The great lesson that has been learned in this study is the *paramount importance of leadership!* The variables of war and peace, prosperity and depression, that are supposed to influence religious trends, do not co-ordinate at all with the periods of spiritual and material growth of Christ Church. Curves showing the numbers in the congregation, and of communicants, baptisms, confirmations, and the numbers in the Sunday school rise appreciably during the rectorship of men of enthusiasm, ability, and spiritual strength. They stand level or sink at other times.

Our vestrymen must realize always that their primary duty is to provide rectors possessing this priceless quality.

In preparing this volume, the author is deeply indebted to Dr. John P. Craine for advice and the careful checking of the manuscript and to Miss Margaret M. Way, who for months and months gleaned illuminating facts from old newspaper files, checked references and the manuscript. She is, by the way, a

great granddaughter of Judge James Morrison, our senior warden for most of the early years of Christ Church and one of the most loyal, beloved and influential members that our Episcopal diocese has ever had. Mrs. George Rose, by her work in the Diocesan Library, made available many phases of our history. Sincere thanks are due the Right Reverend Benjamin F. P. Ivins, Bishop of Milwaukee, for the privilege of access to the diary and letters of Bishop Kemper, and to Mr. and Mrs. Frederick W. Mitchell and Mr. and Mrs. Hewitt D. Talbot for a like kindness in connection with the journal of Bishop Talbot.

We also appreciate very much the consent of the Robert M. McBride Company, Inc., to quote from Mrs. Rabb's book *A Tour Through Indiana in 1840.*

Miss Caroline Dunn of the Indiana Historical Society Library, William Henry Smith Memorial, and other members of her staff have been most helpful, along with Mrs. Hazel W. Hopper and her staff of the Indiana Division of the Indiana State Library. Thanks, also, are due Miss Margaret C. Pierson and the staff of the Archives Division of the Indiana State Library, as well as Miss Frances C. Stalker and the Reference Room staff of the Indianapolis Central Library. Miss Emily Craine, Miss Arline Neese, and Mr. H. H. Gunkle at Christ Church, and other members of the staff rate much appreciation. Special thanks are due Mrs. Eva Rice Goble, who prepared the manuscript. Many long-time members of the Christ Church congregation have been most generous in giving advice and information. In regard to our recollections, though, we all agree that "The palest ink is better than the most retentive memory."

ELI LILLY

Indianapolis
October 1, 1956

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The Little Church on the Circle

CHAPTER I

OUR CHRISTIAN HERITAGE*

> No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the LORD, and their righteousness is of me, saith the LORD. *Isaiah* 54: 17

CHRISTIAN CHURCH HISTORY began when Jesus commanded his disciples to go make disciples and teach all nations the Christian way of life.

A fertile field awaited their efforts, because with the breaking up of old beliefs and faiths, the whole world suffered a gaunt, spiritual hunger. The ground had been further prepared by the previous permeation of Jewish religious ideas throughout the entire Mediterranean region. The vast extent of Roman power made it comparatively easy for missionaries to travel with safety over wide territory. The general use of the Greek language also helped prepare the way for those whose teachings and inspiring example met with great success in the Gentile world.

The rapid growth of Christianity greatly disturbed the Romans, who regarded it as a dangerous political and subversive force to be stamped out by persecution. During the first two hundred years, the Christians were sporadically exposed to mob violence and police arbitrariness. From 250 to 311, state legislation was levied against them and systematic persecution was started. Even then there were long periods of comparatively peaceful existence. The great persecutions occurred about 250 to 260, and 303 to 311, when thousands were tortured, crushed with stones, burned, or thrown to wild beasts. In 311 came the Edict of Toleration. In spite of all this, Christianity had found

*For much of the information in this chapter, we are indebted to Powel Mills Dawley, Ph.D., and his book *Chapters in Church History*, and to Richard G. Salomon, Cooke Professor of Ecclesiastical History at Bexley Hall, for reviewing and correcting the manuscript.

its way even into faraway Britain by not later than 200 A.D. There is a charming Arthurian legend of a Glastonbury thorn tree springing from the staff of Joseph of Arimathea, marking the spot where he and his company ended their long trip from the Holy Land.

After one of the most violent periods of persecution under the Emperor Decius in 249 and 250, a division occurred among the Christians, arising over differences of opinion as to the treatment that should be accorded those who renounced their religion under cruel persecution and afterwards repented. Two separatist bodies, known as Novatians and a later body, the Donatists, favored harsh treatment. The schism created much trouble, and more than a hundred years passed before it died out.

A grave danger to early Christianity was the intrusion of dark, pagan ideas into translucent Christian beliefs and thinking. Of serious import was the attempt of the Gnostics to use Christianity for their own purposes. The fathers of the ancient Church, such as St. Ignatius of Antioch, Clement of Alexandria, and St. Irenaeus of Lyons, who fought for the purity of the religion of Christ, were as important in preserving Christianity as the steadfastness of the martyrs of the Roman amphitheaters.

In the early days there were no fixed institutional forms in the Church. Various localities supported somewhat different creeds, ministries, and even scriptures. After the middle of the second century, continued attacks of the imperial government and pagan ideologies, together with the requirements of constantly growing congregations, made necessary a strong and uniform structural organization and form of worship and a fixed form of a rule of faith: a creed. It is out of these conditions that our Apostles' Creed developed. Various older forms can be traced to Ignatius.

Many questions of theology assailed the early Christian fathers. Tertullian, Cyprian, and Augustine, among others, studied and adopted such vitally important doctrines as the Incarnation, the

conception of the Trinity, and maintained the real humanity of Jesus.

What we call the Nicene Creed was not adopted in Nicaea in 325. Our so-called Nicene Creed, probably (not quite certainly) was adopted at the second ecumenical council of Constantinople, 381 A.D., replacing the creed formulated at Nicaea (containing, at the end, a curse against those who believed otherwise).

In the development of the ministry, the first order was the apostolate, consisting of the original Twelve and many others to whom missions to the Gentiles were entrusted. The guidance of local congregations was given to the elders (in Greek, *presbuteroi*, whence our word *presbyters*). These were ordained by the apostles and deferred to their authority. In the third order were the deacons, whose special duty was to care for the poor. In the course of history, these three classes became bishop, priest, and deacon.

While originally all bishops were regarded as equals, important racial and cultural centers like Antioch, Alexandria, Rome, and later Constantinople, grew in relative importance and became patriarchates. Intense rivalry and the conquest of Syria and Egypt by the Mohammedans in time eliminated all of these centers but Rome and Constantinople. Their struggle for supremacy ended in complete separation in 1054. The eminence of the Christian community in Rome, the sacred scene of the final labors and martyrdom of St. Peter, the greatness of the moral leadership of many of the bishops, and their position at the capital of the Roman world finally resulted in the Roman bishop being consulted more and more frequently as the leader of the Church.

In 313, Constantine recognized Christianity, provided restitution and largely depended upon it to hold Roman culture and the Empire together. Theodosius proclaimed Christianity as the religion of the state and proscribed paganism in 391, and Christian standards and ideals were soon asserting themselves at the

time that the moral and spiritual strength of ancient Rome were exhausted.

At the end of the fourth century there arose two mighty warriors for the Lord, one, Ambrose of Milan, who feared not to bar this same Emperor Theodosius from the door of the church for the cold-blooded murder of seven thousand citizens of Thessalonica and strove in many other ways to further the principles of Christ. The other, St. Augustine, wrote *The Confessions* and *The City of God*, which had immense influence upon the philosophy and lives of many generations and still illuminate questions that men forever will have to face. As bishop of Hippo in Africa, he framed doctrines later adopted by Latin Christianity. These projects together with his opposition to heresy gave him a very full life.

This was an age of erupting barbarians, and in faraway Britain the Anglo-Saxon invasion drove Christians there into Wales and eastern Scotland, and communications with the rest of the Christian community were severed for a hundred and fifty years.

Toward the end of the fifth century, the central government of Rome collapsed, apparently caused by the invasion, or more properly, the infiltration of barbarian hordes pushed westward by Asiatic tribes. The fall of Rome really resulted from the decay of the moral and spiritual basis of Roman society. At this time, unstable barbarian kingdoms seized power wherever they could, and the only steadfast, hopeful, and purposeful body in the Western world was the creative Christians, who eventually overcame the destructive barbarians.

About this period, St. Patrick completed his mighty works in Ireland, dying in 461, and more than a hundred years later Augustine (not to be confused with St. Augustine of Hippo) and his monks founded the church at Canterbury.

The outstanding accomplishments of the next thousand years were the conversion of the barbarians and the realization of a united Christian community in Europe, which at its best came

nearer to the realization of the Christian brotherhood of man than at any other period in the world's history.

In spite of the violence of the Germanic tribes, the Goths, Vandals, and Burgundians, Christianity took firm root among them. Their attitude was one of respect and acceptance. Of great importance was the conversion of the Franks, and when their great King Clovis was baptized in 496, there began an alliance between the Frankish kings and Catholic orthodoxy that culminated in the renewal of the Roman Empire on Christmas Day in the year 800, when Charlemagne was crowned emperor in Rome by Pope Leo III.

Christianity in England in the eighth century reached heights unequaled elsewhere in northern Europe. These were the bright days of the Venerable Bede. But under the hammer blows of the Danes, religious and civic life alike decayed until King Alfred stabilized the situation and succeeded in converting many of his former enemies.

During the Dark Ages, between the years 500 and 1000 A.D., Christian monastic institutions flowered and played a most important part in history. This movement owed its origin to a feeling of protest against the Church's interest in secular things and a desire of many persons to live thrilling lives of service, brotherhood, and self-sacrifice. The first monks were lonely hermits, but under the influence of such leaders as St. Jerome, St. Martin of Tours, and others, monastic group-life was introduced.

Of highest repute was St. Benedict, who originated the Benedictine Rule, at the beginning of the sixth century, establishing a healthy balance between work, rest, prayer, and study. This program set the pattern for monastic life for generations. These institutions served as refuges for ancient culture and helped quiet the prevailing strife and discord. Their schools were educational sanctuaries.

After 1066, William the Conqueror made wise choices of bishops and England became dotted with stone churches with

massive Norman towers. During the next two centuries, complications arose all through Europe and Britain. Civil laws stood side by side with the canon law of the Church, with two systems of courts. God's and Caesar's interests were opposed and changing social conditions and rising national spirit began to make trouble. In England, Henry II clashed with Thomas à Becket who, murdered by over-zealous partisans of the King, defeated his royal opponent from the grave, and the Church became so powerful that King John was forced to acknowledge the power of the Pope, the first clause of the Magna Carta.

Rome and Constantinople, the two patriarchates of the early Church, managed to survive the earth-shaking events of the Dark Ages but were finally separated by intense rivalries, differences in culture, outlook, and political interests. Events in the Near East obliged Constantinople to spend its energies in repelling the Mohammedans and Turks, whom they held at bay until 1453. The greatest spiritual victory of the Eastern Church was the conversion of the Eastern Slavs and other peoples of Russia. Also, over the years, they did not have the schisms that darkened the record of the West.

From the fall of Constantinople, the Orthodox Christian Church was used largely by the Sultan to control his Christian subjects, and only a degree of freedom was won in the Balkan states after they gained their independence.

The Patriarchates of Constantinople, Alexandria, Antioch, and Jerusalem still exist, but their followers are in a small minority among the Mohammedans of those countries. Some independent churches, such as the Nestorian, Monophysite, Coptic and Ethiopian, carry on their religious activities, and the Roman Catholics also have made some progress in these Eastern countries.

Under Peter the Great, and other Czars, the Orthodox Church was reduced to a department of the state, and since the Soviets have been in power, the situation has not changed except for the worse, because of the utter godlessness of the Soviet

government. The Bolsheviki attempted at first to destroy all religious institutions, but World War II caused a great part of the Russian people to seek solace in religion, and the Soviet government allowed the restoration of the patriarchate in 1943, but still leaving the Church in the strict control of the Soviets.

The radiant religious achievements of the Middle Ages were the results of the intellectual and theological activity of the church leaders, the ideals and devotion of monks, the sacrifices of the missionaries, and even the political ambitions of the Frankish kings. They were all encouraged and energized by the Roman papacy's glowing sense of Christian stewardship, effective moral power, and independence of its spiritual life from the domination of secular interests. Several powerful popes, Gregory I, Nicholas I, and Gregory VII, built up the power of Rome and used it in an exemplary manner, planting, however, the seeds of absolute power that bore the usual disastrous results later on.

The High Middle Age was an age of faith, expressed in thought, music, art, and the lofty spires of great cathedrals pointing toward the Eternal. The great effort was to relate all things to Almighty God. The outstanding philosophers at that crucial time, St. Anselm (d. 1109), Peter Abelard (d. 1142), and St. Thomas Aquinas (d. 1274), sought to synthesize religion and knowledge into a coherent system of thought. Their influence is still powerful.

Those were the days when St. Francis of Assisi spread his translucent spiritual influence, founding the Friars whom he inspired with ideals of poverty, humility, and service. They founded hospitals and schools and became the most effective force in Christendom. There are those who consider St. Francis the harbinger of the spiritual awakening of Italy and other countries, and claim that his personality and character had great influence on Italian art.

The thirteenth century seems to have been the most brilliant one for the Church and for Christianity, for then it had reached

its greatest influence for good. The peoples of the Western nations were united in the closest brotherhood that the world has yet seen. Even then, when the Church was more powerful than the incipient national governments, moral decay had become evident. The Crusades, originating in religious, if mistaken, enthusiasm, were subjected to national, economic, and personal jealousies and degenerated into rackets. A contest for temporal power between Innocent III and Frederick II resulted in a victory for the Church but split Christian Europe and exhausted Rome's supremacy.

A quarrel beginning before 1300 between Pope Boniface VIII and Philip IV of France ended in a short imprisonment and death of the Pope in 1303. His second successor, Clement V, was moved to Avignon in 1309, and the exile lasted until 1377. During that year, the election of an unfit candidate caused a split in the Church and two popes were chosen, one in Rome and the other in Avignon. This schism lasted almost forty years. It is not surprising that at this time Wycliffe fought the misuse of church wealth in England and defiantly translated the Latin Vulgate Bible into English, and John Huss began his great work in Bohemia. This happened during the first period of the Renaissance, and all the Western World was in a ferment. Leonardo da Vinci, Copernicus, Columbus, Magellan, and a host of other mighty spirits ushered in the modern world, during the following generations.

In an effort to end the great schism and to reconstitute the affairs of the Church, something new was attempted. A council was called early in the fifteenth century at Pisa but it was a failure. The second, convening at Constance, brought an end to the schism and cleared the way for the election of Martin V. This council declared itself the highest power in the Church in an attempt to return to the ancient constitution of the Catholic Church, but once the council was ended, Martin V and his successors recovered their supremacy.

While there were many causes for the Reformation, three have been given as the major reasons for the upheaval: the corruption of the Church, the rise of nationalism, and economic and social changes.

Corruption had invaded all branches of the Church; offices were openly bought and sold by the army of rapacious officers, parishioners were neglected, and pardons and indulgences sold. Serious objections were raised to the use of the Latin language and the inability of the ordinary man to receive the Holy Communion in both kinds. (The struggle was about the chalice.)

Various portions of Europe began to feel the stirrings of nationalism, which, since that time, has developed into such a Hydra-headed monster.

The middle and merchant classes began to be of much more importance, and free yeomen took the place of serfs, all replacing the old dying order of feudalism, while the extremely wealthy Church strove to block expansion of the dazzling new economy.

It is true that heroic attempts at reformation were made in the 1500's. Before that, Cardinals Ximenes in Spain and Nicholas of Cusa in Germany; Savonarola in Florence, in the glare of the flaming stake; and Erasmus and his friends in England strove to bring men back to the enlightened ways and radiant beliefs of the fathers of the early Church.

In Germany, the emotional Luther burst the dark bonds of excommunication and, protected by powerful political friends, really lighted the fuse that started the whole lurid explosion. He believed that salvation came from faith alone and that true repentance was in the human heart, and he strove to inculcate the bright ideals of brotherly love and service. He purified the sacramental system and did what he could to transfer the temporal power of bishops to the hands of Lutheran princes, at the same time trying to restore their religious functions. Of course the princes were attracted by this change and the bishops with

episcopal succession disappeared in all Lutheran countries, save Sweden.

In the years following 1530, there were a number of ghastly wars between Catholic and Protestant states in Germany. Temporary peace occurred in 1555, when a measure of religious liberty was realized on a territorial basis, the individual being obliged to conform or emigrate. This only applied to Lutherans and Roman Catholics, for no other sect was tolerated in most areas of continental Western Europe. In Switzerland, Huldereich Zwingli, of Zurich, led the reformation and by 1525 the whole Swiss canton of Zurich was converted. Roman Catholic Church property was confiscated and many schools founded with the proceeds. Holy scripture became the sole source of Christian doctrine. Civil war spread to the other cantons, Zwingli losing his life in 1531. Then peace, on the same territorial basis as in Germany, was realized, but the center of influence passed to Geneva.

John Calvin, born in northern France, became influenced by Luther and had to flee to the glittering slopes of Switzerland. He was a man of no sentiment—stern, logical, and very intellectual. A volume which he wrote at the age of twenty-seven, *Institutes of the Christian Religion*, was for generations a basic theological text book. During this time, radical groups sprang up, the most prominent a fanatical sect called Anabaptists, who took the Bible as a book of law and strove to establish God's kingdom on earth. Lutheran and Roman Catholic troops combined to defeat this group. In twenty-five years Calvin united all Swiss Protestants into the Reformed Church and sent Genevan Calvinism reverberating into Scotland, England, and Northwest Europe.

Calvin taught the majesty and righteousness of God and the utter worthlessness of man, foreordained to damnation. Predestination selected those who were chosen for salvation by Christ's death upon the cross. His followers were convinced that the

spirit of Christ worked within them, arousing a sense of personal responsibility and nurturing God-fearing, moral character and personal integrity—Puritanism at its best. In his ideas of the proper form of church organization, he returned to the primitive ministry of ordained presbyters and deacons. His followers regarded all things unlawful not expressly approved of in the scriptures. Ceremony, colorful art, and the harmonies of music together with card playing and dancing were condemned, and civil officers encouraged to protect and support the Church.

In England the Reformation from the beginning took on a more political angle than elsewhere. Lutheran books had been smuggled into England by the busy commercial classes and the whole country seethed with religious unrest early in the reign of Henry VIII. The King's struggle with the Pope was not, as is generally supposed, wholly the result of Henry's infatuation with the beautiful Anne Boleyn, but had a much deeper political significance. Catherine of Aragon had no male children, and as England had had only one queen, and that one not generally acknowledged (Matilda), they were somberly dubious about the ability of a young queen to hold her place or to keep the royal claims of rivals from bringing about civil war. And what if she married a foreign prince or monarch, causing England to become a dangling dependency of some foreign nation?

Pope Clement VII was very much embarrassed by the request of Henry VIII to divorce his queen, because at the time he was a virtual prisoner of Charles V, a nephew of Catherine of Aragon. Then, too, a special dispensation had formerly been granted for Henry VIII to marry Catherine since she was his brother's widow and such a marriage at that time was illegal. The Pope feared that allowing a divorce would further discredit papal authority. So the situation reached an impasse.

In 1529, Henry VIII and Parliament started moves against the Pope absolutely separating the Church of England from the papacy within four years. In this fight he was wholeheartedly

joined by the people, Parliament, and the bishops, including Thomas Cranmer, Archbishop of Canterbury. Henry was declared head of the Church of England, and like Lutheran princes in Germany, assumed certain religious duties, dividing with the Archbishop of Canterbury all the former powers of the Pope.

Under the guidance of Cranmer, a new English Bible was set up in the churches, and the clergy were required to teach their congregations the Creed, the Ten Commandments, and the Lord's Prayer in English. Cranmer brought in tolerance and forbearance, and in 1549 combined several religious books into the famous Book of Common Prayer, printed in their own language.

Edward VI, a child of nine, had succeeded Henry in 1547, and with poor planning and unscrupulous guidance, there followed six years of Protestantism. It was then that marriage of the clergy was legalized, and much property of the Church selfishly seized by the King's Council.

More than five years of Roman Catholic reaction then took place under Mary I, daughter of Henry VIII and Catherine of Aragon, a staunch Catholic, who tried to return Britain to papal authority. Services in Latin were resumed and some three hundred Englishmen were burned at the stake, including Cranmer; hence her name, Bloody Mary.

When the vivid Elizabeth came to the throne, she adopted the anti-papal legislation of Henry VIII, but pursued a policy of conciliation and tolerance, abandoning the theory of the Crown's superiority over the Church, carefully following the provisions of religious legislation, and seeing that royal and parliamentary power was exercised through the church authorities as provided by statute. Elizabeth followed a simple rule: In matters of doctrine, the Bible was the authority, while in matters of discipline, the Church was supreme. Her settlement remains the basis of the constitution of the Church of England. It was at this time that the Thirty-Nine Articles were framed.

In 1570, the situation changed. Pope Pius V excommunicated Elizabeth and the fight was resumed, resulting in outright persecution of Catholics first, and after that, in placing English Roman Catholics under civil disadvantages for nearly three hundred years, during which time the Roman Church in England was purified and reinvigorated.

Throughout the Roman Catholic world there was a counter-reformation, a spiritual revival, and the popes put aside secular and political interests. There were sweeping reforms and the establishment of many seminaries and colleges—works of mercy and charity—the incursion of their missionaries into all the continents performing mighty works. New religious orders were initiated—Carmelites, Capuchins, Ursulines, Sisters of Charity; and the Jesuits, founded by the Spaniard Ignatius Loyola in 1534, forged rapidly ahead as the premier educational influence. All this found concrete expression in the sessions of the Council of Trent from 1545 to 1563, resulting in the modern Roman Catholic Church, as we know it. In strange and violent contrast to these good works, the Black Inquisition was revived, causing terror, bloodshed, and many injustices throughout many nations.

Terrible wars of religion marked the end of the bitter religious conflicts of the sixteenth and seventeenth centuries. Civil strife flamed up everywhere. In the low countries the Hollanders and Spaniards fought, resulting in the separation of Holland and Belgium. In Germany there were thirty years of devastating war. In France, the Catholics and Huguenots massacred each other, and in England the Puritans revolted against the Anglican Church. Abuses had crept into the latter, such as plurality of benefices, nonresidency of rectors, and the plurality of ecclesiastical courts, all ruled by a clergy whose education and behavior was not what it should have been.

The Puritans were victorious in Cromwellian times. Charles I and Archbishop Laud died upon the Puritan scaffold. To para-

phrase Dr. Douglas Bush, of the Harvard faculty, the Puritan effort in England resulted not in the restoration of Christ, but of Charles II. The Anglican Church again became the religious establishment of the realm, having been much purified and having absorbed some of the enthusiastic evangelical spirit of Puritanism. We who criticize those who fought religious wars must admit that at least the participants thought enough of their religion to fight for it, a spirit that was lost during the next hundred years.

Many sects broke from the Church, destroying the Tudor ideal of a single national religious loyalty, a really valuable national asset, as proven by the Lutheran Church in the Scandinavian countries at the present time. Gradually the wars of religion ceased and an age of tolerance came. Was it because of a moral decline and the belief that religion was not worth the battle? Let us hope we will soon rise to an unquestioned higher plane and come to the conclusion that nationalism is not worth bloodshed, devastation, and misery.

Unfortunately, there has been a calamitous tendency in the modern world to divorce religion from life, while science, economics, education, and the arts have contributed to secularizing our culture to such an extent as to bring about general spiritual frustration. This has thrust the church into a subordinate position and it is astonishing with what vitality it has withstood the pressure. Wasn't it Lord Tweedsmuir who said: "The Church is an anvil which has worn out many hammers"?

The century following the great religious conflicts at the end of the Reformation was one of spiritual exhaustion, the Church everywhere adjusting itself to secondary importance. With the coming of the Hanoverian kings in England, state control paralyzed the Established Church and religion became more and more simply a secondary matter of private and individual concern. During this time, the number of sects and denominations of Protestants grew in number.

There was, however, a religious awakening in Germany among the Lutherans called the Pietist movement. Count Nikolaus von Zinzendorf led this resurgence of fervid evangelical Christian spirit. He did this through the Moravian Brethren, an organization that had been in existence for three hundred years. This group had a warm, emotional, and personal religion flaring up into one of the greatest influences for good that ever occurred in Protestant evangelism. It spread from South Africa to Greenland, and from the East Indies to Ohio, and even Indiana, for in the year 1801, Abraham Luckenbach and Peter Kluge established a mission on White River near Anderson, and for a few discouraging years did their best to convert the Delaware Indians living there. In Ohio, the redoubtable David Zeisberger shed light among his red brothers.

There was a link between the Pietists in Germany and the movement initiated by John Wesley, for he had met the Moravians on the boat that brought him to Georgia when a missionary and sought out their colony when he returned to London. Wesley confronted the Hanoverian English Church at its lowest ebb, when pastoral duties were neglected, preaching was weak, the sacrament seldom celebrated, and bishops were mostly highly valued for their Whig votes in the House of Lords. For one hundred and twenty-five years, the Church of England did not meet in synod. They had no diocesan conventions and there was little life at Lambeth Palace or Bishopsthorp. The times are well mirrored in Trollope's Barchester novels.

It was in 1729 that a devoted group in Oxford was inspired by Charles and John Wesley. These, together with George Whitefield and others, sought out the neglected areas and preached Christianity to crowds, stirring the whole country to religious enthusiasm. For failure to join wholeheartedly in the Methodist movement, the Church of England has been much criticized, but in the eighteenth century that body probably had not the degree of flexibility or freedom to act that it should have had,

and certain doctrines were propounded by Methodist enthusiasts that the Church of England could not accept.

John Wesley did not leave the Church of England, but in 1784, at the age of eighty-one, began by the laying on of hands to ordain a completely independent Methodist priesthood. Wesley's work, however, did reinvigorate the life of the Church of England, and William Wilberforce and others of the Clapham sect successfully preached a new and vigorous philanthropy and brought about many social reforms. The modern Sunday school was one result of this movement, together with the abolition of the slave trade in British possessions.

In 1799 the Church Missionary Society began the tremendous missionary effort that characterized the Victorian age. Countless bands of self-sacrificing missionaries enduring hardships, suffering, and even martyrdom, did heroic work in most of the far countries of the globe. An interest in this work stirred all the churches, and missionaries were supported on a broad basis of Christian giving. The two World Wars shattered this whole system and today one of the greatest challenges facing the church is the reconstitution of the missions of the world.

The English church went overseas with Englishmen to all quarters. The Society for the Propagation of the Gospel formed in 1701 was largely responsible for the support of Anglican clergy in the American colonies and elsewhere. Unfortunately, the relations of the British colonists with the Indians greatly prevented work among the latter. The French, being allies of the Indians, did much better.

Anglicanism almost at once vigorously expanded into countries beyond the English spheres of influence and church bodies were formed in China, Japan, and Africa, as well as in the English possessions. The first completely independent Anglican Church outside the British Isles was established in the United States after the Revolution. In those Western colonies the attitude in respect to religion in the various regions had varied

greatly. In Massachusetts, Calvinism, Puritanism, and its attendant Congregationalism, established a theocracy. The S.P.G. established parishes in the principal New England cities, but only in Connecticut did the Church of England become really strong. In Virginia, Anglicanism was placed in a privileged position. Local civil government was parochial, resulting in considerable power being lodged with lay vestries. This produced local initiative and a sense of responsibility which doubtless was an important cause in developing so many leaders in that colony. South Carolina was much like Virginia, while in Maryland religious tolerance was the rule. In Georgia the church was extremely weak. From New York to Pennsylvania, parishes were founded without assistance of civil establishments.

The most serious handicap to the Anglican Church in America was the lack of bishops. Even men seeking ordination to the ministry had to go to England, and the formation of an American episcopate was not accomplished until after the Revolution. Scattered parishes were completely disorganized. Civil support of the churches in the Southern colonies stopped during the Revolution and the Northern parishes were weakened by the departure of Tory clergymen and laymen.

Between 1780 and 1783, steps were taken by the Rev. William White, of Philadelphia, and the Rev. William Smith, of Maryland, to organize the clergy and laymen of the middle states into the Protestant Episcopal Church. The Rev. Samuel Seabury, of Connecticut, went to England, but, being unable to make the required statutory oath of allegiance, went on to Scotland and was consecrated on November 14, 1784, by three bishops of the independent Scottish Episcopal Church. The laws of the English realm requiring the oath were soon changed by Parliament, excepting those for consecration for foreign countries, and William White and Samuel Provoost were consecrated at Lambeth Palace in 1787 for the Dioceses of Pennsylvania and New York, respectively.

A general convention brought about a unified church and the adoption of the American Prayer Book, not having many changes from its English predecessor, but approaching more nearly Cranmer's original Common Prayer of 1549. Synods were restored and laymen given a voice in church affairs. Triennial conventions were provided for, together with annual diocesan conventions. Considerable independence was given to each diocese, which has proved to be the chief obstacle to the missionary work of the national church, both foreign and domestic. Then followed twenty years of depressing inaction in the Episcopal Church, which we like to think of as an inevitable period of adjustment.

In 1800 a general reawakening among the Presbyterians, Congregationalists, Baptists, and Methodists began, all making valiant efforts to convert the people migrating to the West. These churches were more flexible in their organizations and called on circuit riders and itinerant preachers, and deservedly won great loyalty among the western people. This was a time of lost opportunity for the Episcopalians which cannot be blamed wholly on spiritual disinterest, for, with their prescribed liturgical services, years of training and education were necessary for their rectors. In the East they were identified with cultural patterns which did not exist on the frontier, and the machinery of the church was cumbersome. There was a belated upsurge, however, in 1835, when Bishop Jackson Kemper took over the Northwest, followed by Bishop Talbot and others. Overseas the Episcopal missionaries arrived in Liberia in 1836, China in 1835, and Japan in 1866.

Between 1833 and 1841, a small group in Oxford, England, consisting of John Henry Newman, Edward Bouverie Pusey, John Keble, and others, issued a series of "Tracts for the Times," which set in motion the powerful Oxford movement. It was essentially an intellectual stimulus. Later it tended to create renewed interest in old, external religious forms of the Church

and the recovery of beauty in the services. It was the origin of the strong competition of the High and the Low influences in the Anglican Church. Spiritually it stimulated much better discipline and faithfulness, personal morality and holiness among the clergy and caused more care to be given the neglected people in rural areas and city slums. The impetus of this movement is still evident in church affairs.

In post-Reformation times, our Roman Catholic friends also had their difficulties. Jansenists in Holland, followers to the letter of St. Augustine, and in France, Blaise Pascal's *Provincial Letters*, were disturbing. The two claims most often held in question were temporal sovereignty and papal infallibility, the former being particularly uppermost during the successful unification of Italy. In France, the failure of all Separatists made the choice between Voltaire's unbelief and Jesuitic Catholicism the only possible alternatives. After 1870, some groups, calling themselves Old Catholics, formed independent churches over Europe. In spite of all of this, the Roman Church has drawn to itself many followers, due, some think, to the fact that in this age of complicated situations it is quite a relief to many people to have decisions on religious matters furnished ready-made.

It is most encouraging at the present time to see in all directions a return to religion. Costly experience has proved that humanistic idealism is not enough. The ecumenical movement seems to be gaining power, even though the Roman Catholic and the Eastern Orthodox Church cannot be brought into association.

It is high time that progress be made, for the force of secularism and the denial of the true nature of man by contemporary totalitarian ideologies must be defeated, or we perish. The situation has been well stated by Albert Schweitzer:

". . . Mankind to-day must either realise the Kingdom of God or perish. The very tragedy of our present situation compels us to devote ourselves in faith to its realisation.

"We are at the beginning of the end of the human race. The question before it is whether it will use for beneficial purposes or for purposes of destruction the power which modern science has placed in its hands. So long as its capacity for destruction was limited, it was possible to hope that reason would set a limit to disaster. Such an illusion is impossible to-day, when its power is illimitable. Our only hope is that the Spirit of God will strive with the spirit of the world and will prevail.

"The last petition of the Lord's Prayer has again its original meaning for us as a prayer for deliverance from the dominion of the evil powers of the world. These are no less real to us as working in men's minds, instead of being embodied in angelic beings opposed to God. The first believers set their hope solely upon the Kingdom of God in expectation of the end of the world; we do it in expectation of the end of the human race."

The Theology of Albert Schweitzer for Christian Inquirers, E. N. Mozley, pp. 115–6.

The black storm of the Revolution dealt a terrible blow to the Anglican Church in our infant nation. Probably half of our congregations and pastors were loyalists dispersed by the hurricane, and close upon that calamity came the usual aftermath of war—lower moral standards and general demoralization. There were few bishops to form glowing spiritual centers, and no seminaries to educate priests to fight the general looseness and vulgarity of the times. The whole situation was deplorable.

The few bishops, through inadequate support, heavy obligations, or personal deficiencies, created a spiritual log jam, and the early election of succeeding bishops in Maryland, South Carolina, Massachusetts, and New Jersey, apparently afforded little improvement. Seabury and White of Philadelphia were the strongest, and deserve most of the credit for what was done. In those days no bishop was appointed until the laymen organized and requested that a diocese be formed. Consequently, many of the states were very slow in acquiring adequate leadership.

Finally the leaven of the Evangelical movement, originating in England, reached this country and began working at first through the Methodist element in the Episcopal Church. These protagonists of a warm, bright, personal religion deplored the chilly formality too often met with in Anglican practice. Their

efforts met with success in England and Wesley appointed Thomas Coke and Francis Asbury to head the movement in America. These men approached the leaders of the Episcopal Church for inclusion, but with blighting shortsightedness the opportunity for a strong, combined church was lost, and the Methodists formed a separate body, which grew and expanded with rapidity into the opening West.

However, like a trickle of water in a dry river bed, a start was made, especially in the densest centers of population. In northern New York and New England, better progress was made, and in the Connecticut, or Western Reserve, now northern Ohio, several parishes were established. The turgid waters began to run clear, and by 1812, churches were founded in Lexington, Danville, and Louisville, Kentucky. The first Episcopal rector in New Orleans was the great Philander Chase, later Bishop of Ohio, then of Illinois and the founder of a seminary and a college.

At the end of the eighteenth century, another opportunity to absorb more of the evangelical spirit went by the board when the request of several Lutheran pastors in New York for ordination of a bishop and a place in the framework of the Church was met with icy indifference.

The first third of the new century saw a gradual awakening of the Episcopal Church. Bishops Hobart of New York, Griswold of all New England, except Connecticut, Croes and Doane of New Jersey, and Dehon and Bowen of South Carolina, each by his own inspiring methods, infused life into many of their parishes. A seminary was established in 1817, the General Theological Seminary in New York; another opened in Alexandria, Virginia in 1823. These were woefully needed, for previously our priesthood had to get what training they could in the regular universities, preferably those few with Episcopal leanings. More church schools were vital to sound and healthy growth.

While this favorable dawn was brightening in the East, the same light was peeping into the West and Southwest. Evangelical Bishop Chase, with a character as true as a carpenter's square, consecrated for Ohio in 1819, founded Kenyon College at Gambier with the help of British churchmen and the stout backing of influential laymen.

Benjamin Smith was consecrated for Kentucky in 1832, and James Otey for Tennessee in 1834. His was a rough and rowdy diocese in those days, but he quickly won the love and respect of the people and did great work in a wide belt of the South. In spite of poor health, he lived to protest the secession movement with all his power.

To us, brought up in the Church through the Sunday schools, it is strange to realize that they were not a firmly established feature of church work until about 1830. Bishops Doane of New Jersey and Kemper of Wisconsin endeavored also to establish parochial schools, but the effort was defeated by the coming of the public school, and so, unfortunately, most of our youngsters have not had the religious training necessary as a foundation for a really great nation.

One of the happiest results of the increasing religious activity was the founding of several church colleges. As already noted, the General Theological Seminary in New York, and the Virginia Theological Seminary at Alexandria, were, respectively, High and Low influences. A college, now Hobart, was founded at Geneva, New York, in 1822; and Washington College, now
1823 Trinity, at Hartford, Connecticut in 1823; and the Berkeley Divinity School, 1854, also in Connecticut. In 1824 came the Seminary of the Diocese of Ohio, later to become Bexley Hall at Kenyon College in Ohio. Nashota was founded in Wisconsin afterwards.

In 1835, the shining influences of a great and benign character, having the utmost importance to us of Christ Church of Indianapolis, and to all other early parishes in Indiana, appeared

in the person of Jackson Kemper, first Missionary Bishop of the Episcopal Church. His diocese "in fact" was the whole Northwest. In this rugged frontier region he planted his orchard, which started blooming at once and soon bore rewarding fruit. Just previously, in 1831, the first parish in Indiana had been organized in New Albany, although the missionary rector, the Rev. Ashbel Steele, was not secured until 1838, and St. Paul's Church was built in 1839. During 1834, the Rev. Henry M. Shaw initiated the building of St. James' Church in Vincennes on land donated by William Henry Harrison.

The year 1835 saw the advent of the parish of Christ Church, Madison, the church being built in 1839. The following year, 1836, the Rev. Lamon was called to Evansville. In 1837, the cornerstone of St. John's Church in Crawfordsville, the first Episcopal church in Indiana, was laid, and, also, three new parishes—St. Paul's in Richmond—St. John's in Lafayette—Christ Church in Indianapolis were founded. Trinity Church in Michigan City became a mission in 1838, and thus, through the blessed efforts and inspiration of Bishop Kemper, able clergy, and devoted laymen, the earliest of our churches in Indiana came into being.

CHAPTER II

EARLY EPISCOPALIANS IN INDIANAPOLIS

There are pioneer souls that blaze their paths
Where highways never ran;—
S. W. Foss

THE FIRST EPISCOPALIAN to arrive in Indianapolis, of whom there
1821 is any record, was George Smith[1] who came in December, 1821, about a year and a half after the commissioners had decided upon the location of the new state capital.

It is difficult to visualize the beginning of the present metropolis as a few straggling cabins and more or less rude buildings strung mostly along stump-studded, raw-earthed Washington Street, surrounded and bordered by dark green forest trees. It was a typical frontier town, with its dust and mud, and pungent wood smoke curling from chimney tops to mingle with the woodsy smell of the forest. Raucous voices rent the air, accompanied by the creak of ox wains bringing in the rough tools and necessities of the people over the two main roads leading into the village, one from Centerville to the east, and one from Madison on the Ohio.[2]

The air was filled with the familiar ring of the broadax as trees were felled, of the adz shaping the logs, and the dull blows of the maul, as timbers rose, fastened together with wooden pins. Thus a new cabin swelled the size of the village. Perhaps on Sundays, neighbors put aside toil and gathered at one of their homes to sing together the old hymns they loved. As a few easy-swinging doors were passed, the fumes of stale beer and the "demon rum" scented the air. In short, the pioneer town was a place of grueling

[1]Jacob Piatt Dunn, *Greater Indianapolis* (Chicago: The Lewis Publishing Co., 1910) I, p. 611.

[2]Logan Esarey, Ph.D., *A History of Indiana from its Exploration to 1850* (3d ed.; Ft. Wayne: The Hoosier Press, 1924), I, p. 288.

labor and scant luxury. What a debt we owe to those sturdy souls who took all that in their stride!

The population was of wide spectrum—some cultured, well educated, generous, and public spirited. Most were hard-working, independent, and self-reliant—the kind who, ever since, have been in the forefront of the constant rebuilding of our city and its institutions. Of course, there were a few of the riffraff that always boil to the surface of frontiers.

George Smith, originally from Lancaster, Pennsylvania, had learned his trade and profession in Lexington, Kentucky and Cincinnati. In January, 1822, with his stepson, Nathaniel Bolton, 1822
he opened the first printing establishment and became publisher of the first Indianapolis newspaper, the *Gazatte*. His office was located in a corner of the family cabin not far from White River, near Maryland Street, in a neighborhood rejoicing in the name of Smoky Row. Within a year, the shop and office were moved to the northeast corner of what is now the Statehouse Square, and after divers changes of ownership and location the newspaper matured into the *Indianapolis Sentinel*.

Being an enterprising man, Mr. Smith became one of our first real estate agents (1827), and later served two terms as associate judge. Toward the end of his life, he bought a farm where Central Hospital now stands, and named it Mount Jackson. He was a man of warm feeling, had many friends, and his charity greatly endeared him to the poor. He and Governor Ray were the last citizens to cease wearing their hair in a queue.[3]

Doubtless he was disappointed in not having an Episcopal church to worship in, for he died in 1836, just before Christ Church was organized. In 1823, there were but three churches in 1823
Indianapolis: the Baptist, the Methodist, and the Presbyterian,[4] all very generous in sharing their pulpits with other denomina-

[3]John H. B. Nowland, *Sketches of Prominent Citizens of 1876* (Indianapolis: Tilford & Carlon, Printers, 1877) pp. 65–6.

[4]Mrs. Julia Merrill Moores, "Early Times in Indianapolis," *Indiana Magazine of History*, VIII, No. 3 (Sept., 1912), p. 136.

tions that had no church, so Mr. Smith very probably attended some Episcopal services in one of these churches and occasionally in private homes, conducted by journeying priests.

He must have been chagrined at the actions of two of the earliest Episcopal missionaries who floated in and out of the vicinity. These men probably had good reason to leave the places where they were known and seek other pastures on the frontier. This unfortunate condition of the frequent low order of certain clergy is said, on good authority, to have progressed clear across the country as the frontier moved.

One of the earliest of these reverend renegades, more picturesque than devout, was the Rev. Henry Moore Shaw, who had been in Utica and Sackets Harbor, New York. His main field of activity in this state was Vincennes, but he was in Indianapolis
1823 long enough to sow a wild oat or two.[5] On April 5, 1823, the *Vincennes Western Sun & General Advertiser* reported that he had assisted in establishing an Episcopal Church in Vincennes. He served the church and before the year was out was head of a school and president of Vincennes University![6] This all seems to verify the claim of his having been a very eloquent man, and another story goes that he was appointed to give an address of
1825 welcome to Lafayette when he visited Louisville in 1825, and that the famous man complimented his oration as "one of the finest delivered at any of his receptions."[7]

He was deeply engrossed in politics, would preach vehemently on Sundays, and make equally forceful political speeches during the week. He served as state senator from Knox County in the 1835–36 session of the legislature. His church record shows him to have been in Louisville, Kentucky, 1825–30 (1824–28 according to their parish history); Mobile, Alabama 1831–32; then back at

[5]Bishop Kemper's Diary, Jan. 27, 1837.

[6]Howard R. Burnett, "Early History of Vincennes University" *Indiana Magazine of History*, XXIX, No. 2 (June, 1933), p. 119.

[7]Henry S. Cauthorn, *A Brief Sketch of the Past, Present and Prospects of Vincennes* (Vincennes, Ind.: A. V. Crott's Book and Job Printing Rooms, 1884), p. 40.

Vincennes in 1834. He is unlisted after that year,[8] probably having died a year or two later, presumably "in Texas under a clouded reputation, and his death was in all probability the result of violence. But he had lived long enough to demonstrate that splendid abilities and morality are not always found in combination."[9] There is a revealing passage in a letter from Bishop Kemper written to Mr. Hoyt, a later clergyman of a very different sort, reading: "Be kind to Mr. Shaw but not familiar with him. Reproach him not, but if you can, win him back to his duty."[10]

Another early Episcopal missionary was Henry H. Pfeiffer, who proved to be a devotee of the little brown jug. The time of his arrival in central Indiana from Maryland has been stated as both 1823[11] and 1825,[12] but all authorities seem to agree that he baptized a child in Indianapolis about this time. His official district was Hindostan in Martin County "and parts adjacent."[13] He was at first very popular, being amiable, with a good mind, and an admittedly able preacher, but later he was found drunk on the road. He repented abjectly, but was thoroughly intoxicated again the next day.[14] It was reported that at Washington he had "a set of men who united in the service on Sunday morning & in the afternoon got drunk & ridiculed what they had been doing in the morning."[15] On account of his good points, the "people bore with him a long time—"[16] about two years, in fact, but he then faded from the scene and after being mentioned in two Pennsylvania rural parishes, was unlisted

[8] Letter from the Rev. William W. Manross, Church Historical Society, Philadelphia, Jan. 26, 1953.

[9] Cauthorn, *A Brief Sketch . . . of Vincennes*, p. 40.

[10] Bishop Kemper's Letter Book, Vol. 15, #56, Dec. 2, 1835.

[11] The Reverend William Wilson Manross, M. A., *A History of the American Episcopal Church* (New York and Milwaukee: Morehouse Publishing Co., 1935), p. 254.

[12] Letter from the Rev. William W. Manross, Church Historical Society, Philadelphia, Jan. 26, 1953.

[13] *Ibid.*

[14] Bishop Kemper's Diary, Feb. 3, 1837.

[15] *Ibid.*, Jan. 27, 1837.

[16] *Ibid.*, Feb. 3, 1837.

after 1831. A note in Burgess' list of ordinations says he was deposed, but there seems to be no other record to substantiate the statement.[17]

We may hope, at least, that our brethren were never subjected by poor Mr. Pfeiffer to the same treatment given to his congregation by a tipsy Lutheran pastor in the early days in Berks County, Pennsylvania, who relentlessly proceeded to preach until sundown![18]

With such a pair of early leaders, real offenders of the Faith, who would have wrecked altogether any mere human institution, it is a wonder that the Episcopal Church ever recovered. Whenever today we become impatient with the Church and its often frail loyalties, we may take heart from the knowledge of these pioneer days and the Church's survival of them. If ever we are inclined to doubt her inherent strength and continuing Spirit, all we have to do is to look back at the blows of all kinds that the Church has survived.

The years between 1820 and 1830 saw a great rush of population into Indiana, largely from Virginia and North Carolina. Soil exhaustion, high taxes, inflation, religious intolerance, and with Methodists especially, slavery, drove many to seek greener pastures beyond the Cumberland Mountains. Multitudes visioned better opportunities and more political freedom in Indiana, and our village grew into a town boasting of a wooden
1827 markethouse in the Circle to give way quickly (1827) to a brick Governor's Mansion, in which no governor could induce his family to live.

These were also years of important national events. Jefferson and John Adams both passed "into the great beyond." The Erie Canal was opened, and the first railroad was completed at Quincy, Massachusetts.

[17]Letter from the Rev. William W. Manross, Church Historical Society, Philadelphia, Jan. 26, 1953.

[18]Fredric Klees, *The Pennsylvania Dutch* (New York: Macmillan Co., 1950), p. 83.

In 1829 we begin to hear of the public service given by future members of Christ Church, for on the Fourth of July of that year, Judge James Morrison gave a history of the Sabbath school movement, claiming 190 on the rolls of the Union school, and an average attendance of 110 scholars.[19] In December, 1830, his name again occurs with many other prominent ones of the state, as founders of the State Temperance Society—a most necessary effort to dam the flood of whiskey threatening to inundate the settlements.[20] Thus Judge James Morrison has the honor of being first on the long list of Christ Church communicants who have been public spirited and served the community well. 1829 1830

The last of the 1820's and the first of the thirties were largely occupied in Indiana with efforts to improve the various methods of transportation. Contracts were let in 1830 for the completion of a few miles of the National Road on either side and through Indianapolis. Thus Washington became the first improved street. On April 11, 1831, a committee of distinguished citizens, among whom were our future parishioners Judge James Morrison and Dr. Livingston Dunlap, made their way to the river front accompanied by a seething crowd of citizenry to welcome the arrival from the Ohio River of the first packet, the "Robert Hanna." The day was appropriately celebrated as one opening a new era, but alas! the shining vessel grounded on a yellow sandbar on her way back to the Wabash and the effort was never repeated. Flatboats continued to rule the ripples of Indiana rivers.

On March 28, 1832, a meeting was held in the courthouse, at which Thomas McOuat, later to become a member of the first vestry of Christ Church, was elected one of the three commissioners to build a markethouse on the same ground occupied 1832

[19]Dunn, *Greater Indianapolis*, I, p. 89.

[20]Jacob Piatt Dunn, *Indiana and Indianans* (Chicago and New York: The American Historical Society, 1919), II, p. 1033.

by our present city market, and it was reported ready to operate on August 11, of the same year.

Railroad fever struck the state, and eight railroads were chartered by the legislature (James Morrison taking an active part, as usual), but a delay of several years postponed the realization of the projects.

The old covered bridge over White River at Washington
1834 Street was completed in 1834, and permission to build the Michigan Road (now 421) north of Indianapolis was secured from the Potawatomi Indians.

Stretching between the green wooded hills bounding the valley of the sparkling Wabash River, the Wabash and Erie Canal was opened from Toledo to Lafayette on July 4, 1834. It had required five years of ax, plow, pick, shovel, and scoop work, done largely by Irish immigrants, to complete the work. They lived quite uproarious lives, tangling with themselves and the neighbors on numerous occasions, but interspersed were hours of high good humor around their crackling campfires when they enthusiastically rendered their favorite Irish melodies on their concertinas as well as the stirring new tune, "Old Zip Coon," more familiarly known to us as "Turkey in the Straw."

Amidst all this secular hubbub, an encouraging note came from our neighboring state, Ohio, for in 1826 it was announced that as a result of the efforts of Bishop Chase, the Episcopal Theological Seminary was empowered to confer "Collegiate Degrees." A projected town was to be named Gambier, and the college, Kenyon, in honor of two British lords who had been instrumental in financing the venture.[21] In 1829, it was recorded that ninety pupils had matriculated for forty-week courses, costing for the college course $70.00, for the grammar school $60.00, and for the candidates for the ministry $50.00 tuition for the year.[22] These were the modest beginnings that resulted, in after

[21] *Indianapolis Gazette*, Feb. 7, 1826, p. 3, col. 3.
[22] *Ibid.*, Sept. 24, 1829, p. 2, col. 5.

years, in furnishing Indiana and many other states with a large number of adequately trained and inspired spiritual leaders.

About that time, too, (1832) a far from flattering mirror was held up to Middle Westerners by Mrs. Frances Milton Trollope, who lived in Cincinnati for a time, and who was the mother of Anthony. In her book *Domestic Manners of the Americans*, she flayed the much too easy and free manners of, let us hope, the lower strata of frontier folk. Her pictures are raw and revealing and probably just in many cases, but luckily many people of influence were of a distinctly higher type.

Returning to the Indianapolis scene, the Rev. Melancthon Hoyt, a graduate of Yale University, was appointed in Philadelphia a missionary to Indianapolis on March 9, 1835, with the 1835
munificent salary of two hundred and fifty dollars per annum plus seventy-five dollars for "an outfit," with the hope that his income would be somewhat increased by his prospective parishioners. He was of medium height and stout and wore no beard, "his smooth face making him conspicuous among his contemporaries."[23] He arrived at his new station on the twenty-eighth of April, and the minister of the Methodist Church invited him to preach on the very next Sunday evening from his pulpit. He accepted the generous offer and the church was filled. He had preached in the afternoon at the seminary. "An Episcopal clergyman—and the gown were powerful attractions." He could learn of only four or five Episcopalians, but set to work immediately securing the courthouse for services, even though he was warned that it would be disagreeably cold in the winter. Mr. Hoyt was much impressed by the potential importance of the town, and wrote the Right Rev. Mr. Kemper of its many advantages, reporting that during the last year upwards of four thousand travelers had stopped in one of the three or four public houses.[24]

[23]*Cathedral Age*, Spring 1935, p. 10.
[24]Bishop Kemper's Letter Book, Vol. 14, #58, May 8, 1835.

Mr. Hoyt held Episcopal services and preached in the [Marion County] seminary in May, 1835, and services were held in the courthouse in February, 1836. Mr. Hoyt spoke at temperance meetings in June and December, 1835.[25]

It was during the period from 1820 to 1840 that Greek Revival architecture came into vogue and was responsible for the many old homes so long gracing our streets in the older part of Indianapolis.

And then, a great blessing was conferred upon Indiana and Missouri, for by action of the convention in Philadelphia on September 1, the Right Rev. Jackson Kemper, D.D. was unani-
1835 mously elected missionary bishop of those states.[26]

Bishop Kemper was born on Christmas Eve, 1789, in Pleasant Valley, in the famous stock-raising Dutchess County, New York, the son of a colonel in the Continental Army and an original member of the Society of the Cincinnati. Young Kemper graduated from Columbia College in 1809, as valedictorian of his class. He prepared for the ministry under the direction of Bishop Benjamin Moore and the Rev. John Henry Hobart, was ordained deacon in 1811, and priest in 1814 by Bishop White. He spent twenty years as White's assistant in Philadelphia. Later he became a rector at Norwalk, Connecticut.[27]

Bishop Kemper first saw Indiana on Friday evening the thirteenth of November, 1835, and recorded in his diary, "Indiana looked woody, interesting, and inviting." Duties in the southern part of the state and in St. Louis prevented his coming to Indianapolis until later, much to the disappointment of Mr. Hoyt, who wrote that there were "about 13 families who have said they would take pews in the church—. . ." and that he believed there were "about 6 who will become communicants . . ." He also observed that he could not hope for more than

[25] *Indiana Democrat*, May 2, 1835; Feb. 5, 1836; June 12, 1835; Dec. 15, 1835.
[26] Bishop Kemper's Letter Book, Vol. 14, #114, Sept. 1, 1835.
[27] E. Clowes Chorley, "The Missionary March of the Episcopal Church," *Historical Magazine of the Protestant Episcopal Church*, XVII, No. 1 (March, 1948), p. 4.



THE OLD MARION COUNTY SEMINARY
Early Episcopal services were held here

$25.00 from the congregation and that he thought that at Crawfordsville he could get nearly four times that amount.[28] No wonder the poor soul was discouraged. In spite of a request from Bishop Kemper that he remain in Indianapolis until his arrival, he departed for Crawfordsville during the last few days of the year, promising, however, to conduct services in Indianapolis from time to time until a successor could be appointed. His stay in the Hoosier capital was about eight months. Later Bishop Kemper confidentially expressed the belief that Mr. Hoyt looked lazy and was undignified[29] but Mr. Hoyt's subsequent history might throw some doubts upon that thought, because he gradually progressed in a northwesterly direction toward Dakota Territory, finally becoming "old Father Hoyt, beloved by everybody . . . a mixer among his people . . ." The first mayor of Yankton, South Dakota, is reported to have said that he loved old Father Hoyt "because he paid no attention to politics or religion." He died in that region in June, 1889.[30]

In the fall of 1834, Arthur St. Clair, the Receiver in the Land Office, (a grandson of the old general), Dr. Livingston Dunlap, and James Morrison, all to become valuable members of Christ Church, along with a few other committee members, became embroiled in an unfortunate political fracas not in character with their usual successful accomplishments, showing that failures as well as successes were the lot of truly devout Christians in this as in every age. It was a time when the name of William Henry Harrison was on every tongue as a possible presidential possibility and the citizens of Indianapolis agreed to invite him to a great celebration of the victory over the British at the Battle of the Thames. So in September, the colorful committee members wrote an invitational letter to the venerable victor, ill-

[28]Bishop Kemper's Letter Book, Vol. 15, #56, Dec. 2, 1835.
[29]Bishop Kemper's Diary, Jan. 26, 1837.
[30]Bartlett Tripp, Address of, in South Dakota Department of History Collections, Vol. 6, 1912, p. 305.

advisedly speaking of the battle that he "helped" to win![31] This statement in combination with the slights of a number of Democratic newspapers which were trying to put forward Colonel Johnson of Kentucky as the chief contributor to that decisive victory, raised the doughty old General's ire, and in a two-column newspaper reply, written on September 27, 1834, he simply annihilated our old friends and the opposition journals. This episode was followed by the monster "grass roots" celebration at the Tippecanoe battlefield on November 7, 1835 and the General, while defeated by Van Buren in 1836, was swept into the presidency by the 1840 election.

In December, 1835, the general assembly opened its meetings in the new state capitol, a Parthenon-like building topped by a Roman dome, not without a certain architectural charm in spite of its mixed origin. Our potential parishioner, James Morrison, was elected principal secretary of the Indiana Senate on the first ballot.[32]

The next attempt to secure a missionary for Indianapolis was a failure. On March 8, 1836, Bishop Kemper addressed a letter to the Rev. Jehu C. Clay reading, in part, "You have thought of the West. I sh'd be delighted to have you here. Let me propose Indianapolis, the capital of Indiana to your consideration. At all events I wish you to visit it as soon as possible . . ."[33] Mr. Clay came and the Bishop recorded the opinion of an Episcopalian whom he met here as ". . . much pleased with Clay, as I find all the people here were."[34] Sometime after February 7, Mr. Clay declined.

1837 In the year of 1837, the real birth of Christ Church parish took place. Early in the year, Bishop Kemper spent two weeks

[31] *Indiana Democrat*, Aug. 26, 1835, p. 2, col. 3; Sept. 2, 1835, p. 2, col. 3; Sept. 9, 1835, p. 2, cols. 3, 5; Sept. 16, 1835, p. 3, col. 1; Sept. 30, 1835, p. 2, col. 2; Oct. 7, 1835, p. 2, col. 1; p. 3, col. 3; Oct. 14, 1835, p. 3, cols. 2-3.
Indiana Journal (Indianapolis), Sept. 11, 1835, p. 2, cols. 4, 5; Oct. 9, 1835, p. 2, cols. 4, 5; p. 3, col. 1; Oct. 16, p. 1, col. 5—p. 2, col. 2; Oct. 23, 1835, p. 1, col. 6.

[32] *Indiana Journal* (Indianapolis), Dec. 8, 1835, p. 3, cols. 1, 2.

[33] Bishop Kemper's Copy Letter Book, #2, March 8, 1836.

[34] Bishop Kemper's Diary, Jan. 28, 1837.

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THE OLD MARION COUNTY COURT HOUSE

at the newly built (1836–7) Browning's hotel, Washington Hall, located on the south side of Washington Street between Pennsylvania and Meridian on the present location of the W. T. Grant Company store. Those persons with Episcopalian leanings hospitably invited him into their homes as a matter of course, and showed him warm courtesies. Many of the names entered in his diary are familiar ones: St. Clair, Mears, Cady, Sheets, McOuat, Browning and Owen, of New Harmony. He was meticulous in paying his respects to Governor Noble, Lieutenant Governor Wallace, and Chief Justice Blackford, and he met many of the members of the legislature, that body being in session.

While Washington Hall provided the most comfortable accommodations there were, it is interesting to reflect on the way of life on the frontier in order to properly appreciate what an overwhelming debt of gratitude we of later generations owe to him and countless other stalwart pioneers.

Here are some revealing passages from his diaries and letters while on his visit to this part of the country. On the way from Louisville to New Albany he was "detained some time at the grog shop on the river & offered beer by one of my fellow travelers—. . . Yesterday I was near making arrangements with a man to go in his wagon to Indianapolis [from Madison!] . . . A rough waggon covered over drove up about 9 . . . & on a cold, windy lowering morning we started [in January!] . . . now brot nothing but saddle bags, buffalo boots, umberella & over-coats . . . The road thus far had been hard & rough . . . our meals were eaten with chattering teeth in consequence of the want of fire. I sat till 9 in the bar room & only found an opportunity to read a little Greek . . . I had a bed in a room with two others—no fire—but I slept well . . . I washed at an early hour out of doors and succeeded in getting a little soft soap . . . My bill for supper, bed & breakfast was 62½ cts . . . The landlord was greatly mortified at the want of politeness towards me, . . . The horses

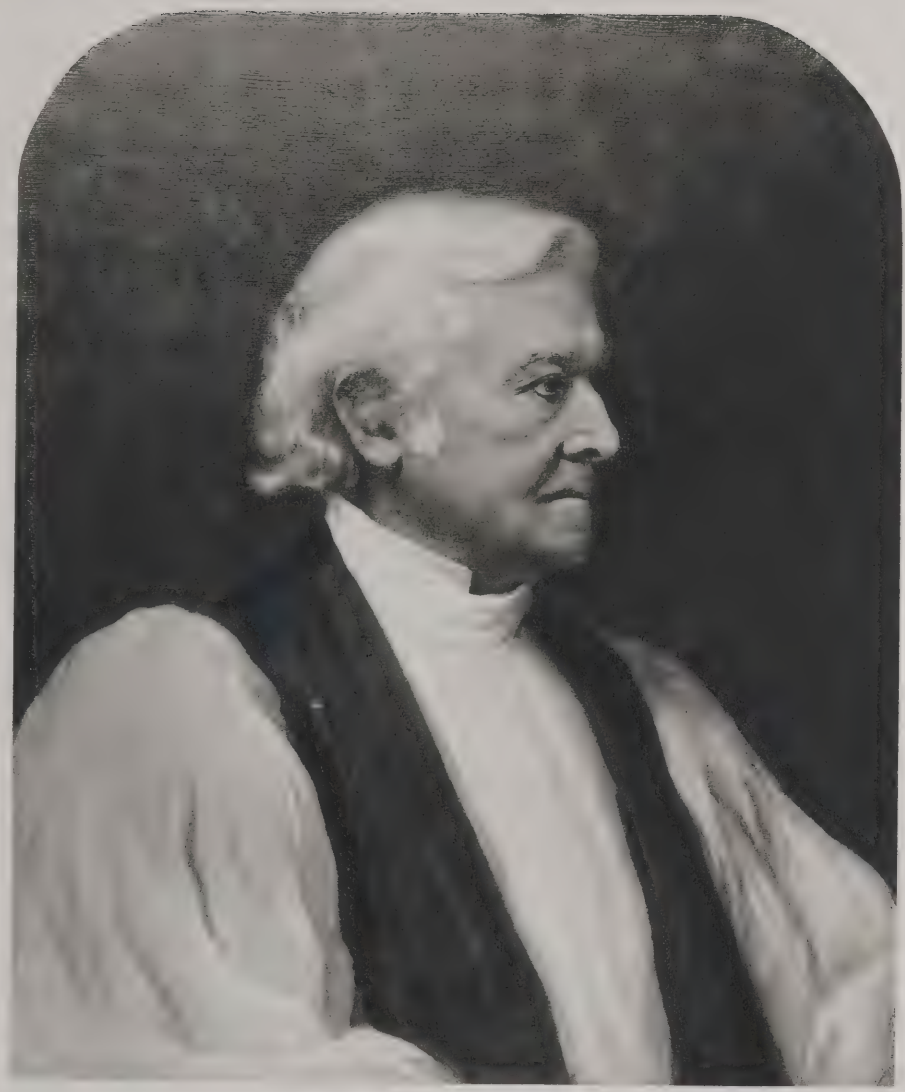
being tired we did not start till ten . . . The road icy but railed or corderoyed the whole way . . ."

Arriving in Indianapolis, he recorded: "I had my room to myself & slept comfortably . . . The smoke of the chimney drove me from my room & I went to the bridge over the White river."

On January 30, he started on a visit to Crawfordsville: ". . . The day was rather warm & the mud pretty deep but when we turned off into the C. road wh runs in a great measure thro' woods & is full of stumps & has been but very little improved, . . . In the course of ten minutes, going down a short, steep, . . . hill our carriage fell over & the top was broken off. I fell on Dan, but neither were much hurt— . . . 4 men from Brownsberg [Brownsburg] near wh the accident happened came & righted the stage & off we started . . . A good fire & civility were all the accommodations—a poor supper in a cold room—but one sheet to a bed—no pitcher or tumblers, only a bowl to drink out of—no candle, except to go to bed with. At 8 we prepared for our slumbers—for a moment I congratulated myself, for I was put alone into the room . . . but I soon ascertained that in an adjoining apartment & no door of separation all the children were huddled together, while Mama & daddy were snug out of their noise in the sitting room. The cries, snoring & chattering of the children often awoke me, & I was exceedingly glad when Mr. began to make a fire . . . When we arrived at the long steep hill we all got out & M. succeeded in driving his horses up."

And back in Indianapolis in the best hotel: "My room is uncomfortable in consequence of the door being too small—the air comes in all around."

These episodes all occurred within a period of about three weeks, and such were to be experienced month in and month out during his work on the frontier. Such experiences seemed to be especially designed to try men's souls, and the strength of Bishop Kemper's faith, overcoming all these obstacles, causes



THE RT. REV. JACKSON KEMPER, D.D., LL.D.
Missionary Bishop of Indiana and Missouri,
later Missionary Bishop of the Northwest

our admiration, respect, and love to soar and enhances our own humility. What might the Church in Indiana have accomplished and what might it have been today had Bishop Kemper been properly backed in his efforts with many more competent clergymen and had he not been required to dissipate his priceless leadership over such a vast territory! Leadership such as Bishop Kemper exercised and which has made itself evident in 1837
every instance of a surge forward in our history, is a most precious treasure of the Church and should be searched for and cultivated in season and out of season.

Bishop Kemper remained in Indianapolis until February 8. He was busy talking with potential contributors to the fund for building a church. He recorded: "Dr M[ears] says he St. C. will give 500 towards building a Ch." Mr. Briggs promised one hundred dollars. It was estimated that between twenty-five hundred and three thousand dollars could be raised. He preached at the Methodist Church on Sunday the 29th of January, as stated in the diaries of himself and Calvin Fletcher.[35] On the next Sunday, February 5, the Presbyterian Church pulpit was generously made available to him by Mr. McKennan, and that the young fry present were not much different from those of today is made evident by an entry in the diary of the good Bishop, reading: ". . . Dr. Mears child 18 mos old got the handle of a small grimblet [?] down its throat below the palate while we were at Ch—happily Dr Clark of Lafayette was present. The child turned black—the Dr pale with alarm put his finger in the throat, turned the g. & extracted it without much injury to the child."[36]

The evening before his departure from the town, Bishop Kemper performed a wedding ceremony uniting in marriage Miss Sarah Belle Browning, the daughter of the proprietor of Washington Hall, to Mr. Henry L. Brown of Dayton, Ohio.

[35]Calvin Fletcher's Diary, Sunday, Jan. 29, 1937.
[36]Bishop Kemper's Diary, Feb. 5, 1837.

The fee of twenty dollars which the Bishop received was given to Mr. St. Clair the next day as a contribution toward the building of the church.[37]

In February, martial enthusiasm filled the breasts of the young men of the town resulting in the organization of the Marion Guards. William Hannaman was elected second lieutenant, Charles Cox third lieutenant, and William H. Morrison ensign. All of these young men soon afterward became staunch members of Christ Church.[38]

[37]Bishop Kemper's Diary, Feb. 7, 8, 1837.
[38]Dunn, *Greater Indianapolis*, I, pp. 135-6.

CHAPTER III

MR. BRITTON AND HIS DILEMMA

> Have mercy upon me, O LORD, for I am in trouble, and mine eye is consumed for very heaviness; yea, my soul and my body.
>
> *Psalm 31: 10*

AND THEN on the fifteenth of April, an historical announcement appeared in the *Indiana Journal* (Indianapolis), p. 2, col. 1, reading: "On Sunday morning at eleven o'clock, the Rev. James B. Britton of the Episcopal church will perform Divine service and preach at the Court House. Services may also be expected in the afternoon at half past 3 and at night at half past seven."

Mr. Britton was born in Philadelphia in 1810, and was sent at quite an early age to Columbian College (now George Washington University), in Washington, D. C. He became a member of the Episcopal Church in Louisville, prepared for the ministry in Lexington, Kentucky, and was ordained by Bishop Smith in 1836.[1]

The conducting of this April service was in reality a visit of appraisal. Would he or would he not decide in favor of establishing a parish in the growing town? He returned to Louisville, riding through the spring woods on horseback to Madison, and on the 20th of April posted a letter to Bishop Kemper saying he was "disappointed in the prospects" of making the attempt; pointing out the fine group of people who had attended the services and commenting on several of the persons interested in taking an active part in the formation of a parish. He went on to state: ". . . if the Society will appoint me the Missionary to Indianapolis, & allow the $400, & an outfit, I think I could live on that with what they wld raise there. . . . My

[1]John H. B. Nowland, *Early Reminiscences of Indianapolis* (Indianapolis: Sentinel Book and Job Printing House, 1870), p. 313.

wife will teach. . . . I told the people at Ind. that most likely I shd come, & wd meet you there in June, but nothing positively is yet done."[2] From an entry in Bishop Kemper's diary, it is clear that by May 18, it had been decided that Mr. Britton was to go to Indianapolis.

On June 2, Arthur St. Clair wrote Bishop Kemper that ". . . we have completed a contract for the purchase of a lot to build a church on and in two days raised about Eight hundred dollars payable in time to meet our Contract, We have agreed to give one thousand dollars payable in one and two years without interest it is a fine lot very advantageously Situated, . . ." After saying some very nice things about the prospective missionary, he concluded: ". . . it is important Mr. Britton should be here as soon as he can make it convenient . . ."[3]

In mid July the prospective parishioners drew up the following agreement and association:

" 'We, whose names are hereunto affixed, impressed with the importance of the Christian religion, and wishing to promote its holy influence in the hearts and lives of ourselves, our families and our neighbors, do hereby associate ourselves together, as the Parish of Christ Church, in the town of Indianapolis. township of Centre, county of Marion, State of Indiana, and by so doing, do recognize the jurisdiction of the Missionary Bishop of Indiana, and do adopt the Constitution and Canons of the Protestant Episcopal Church in the United States of America.' "

"Indianapolis, July, 13, 1837.

"(Signed) Joseph M. Moore, D. D. Moore, Chas. W. Cady, T. B. Johnson, Geo. W. Mears, Thomas McOuat, Janet McOuat, Wm. Hannaman, A. St. Clair, Mrs. Browning, Miss Howell, Miss Gordon, Mrs. Riley, Miss Drake, Mrs. Julia A. McKenny, G. W. Starr and Mrs. Starr, James Morrison, A. G. Willard, M. D. Willard, Jas. Dawson, jr., Edward J. Dawson, Jos. Farbos, Nancy Farbos, Joseph Norman, Joanna Norman, Stewart Crawford, Jno. W. Jones, Edward Boyd, Mrs. Stevens."[4]

Note the words in the first few lines of this agreement: "'. . . and wishing to promote its holy influence in the hearts

[2]Bishop Kemper's Letter Book No. 17, #61, April 20, 1837.

[3]*Ibid.*, #83, June 2, 1837.

[4]W. R. Holloway, *Indianapolis. A Historical and Statistical Sketch of the Railroad City* (Indianapolis: Indianapolis Journal Print., 1870), p. 203.



THE REV. JAMES B. BRITTON
First rector of Christ Church

and lives of . . . our neighbors . . .'" Thus early, at the very beginning of the corporate life of Christ Church, it was recognized that a congregation should not exist for itself alone, but should let its light shine before men in good deeds, work, and influence. It is a great temptation for a church to become self-centered, introvert, and to forget its duty toward neighbors, but such a church is only half a church.

All arrangements having been agreed upon, the Rev. Mr. Britton arrived in his new vineyard and on Sunday the ninth, services were held in the Presbyterian Church situated on the southern end of the same segment of the Circle as Christ Church now is. On July 16, those wishing to form a congregation were listed as Arthur St. Clair, Livingston Dunlap, Mrs. Browning, Misses Howell, Gordon, and Drake, and Mrs. Riley.[5] The Baptist Church on Meridian and Maryland was the scene of the Morning Prayer on the twenty-third[6] and on the thirtieth, Bishop Kemper officiated in the old senate chamber of the courthouse,[7] and held confirmation services for a class of four.

Mr. Britton administered the Lord's Supper for the first time August 6 to Arthur St. Clair, James Morrison, Janet McOuat, Mrs. Carollton and Susan B. Britton, and the same afternoon he baptized Emmeline Howell, and infants James Palmer Moore and George Washington Star.[8]

The first Sunday school teachers were Mrs. Britton, Mr. [or Mrs.] Moore, and Mrs. Stevens, and the pupils, Alfred Stevens, Robert and Andrew McOuat, Jno., Jas., and Henry Dunlap, William Morrison, Catharine Phalan, Lavinia Carroll, Mary McOuat, Isabella Stevens, Elizabeth Riley and Maria Fink[?].[9]

The first vestry, selected on the twenty-first of August, consisted of Arthur St. Clair, Senior Warden, Thomas McOuat,

[5] *Parish Register* (1837–1850), pp. 2-3.
[6] *Indiana Journal* (Indianapolis), July 22, 1837, p. 2, col. 3.
[7] *Ibid.*, July 29, 1837, p. 3, col. 3.
[8] *Parish Register* (1837–1850), p. 4.
[9] *Ibid.*, p. 5.

Sr., Junior Warden, and James Morrison, Joseph M. Moore, and William Hannaman, all able and respected citizens, "just the ones to do credit to the Church," Mr. Britton wrote to Bishop Kemper. In the same letter he tells of the renting of a convenient room, capable of holding two hundred, opposite Browning's and of the intention of fitting it up for temporary occupancy.[10] The annual rent was $125.00.

In the *Indiana Journal* (Indianapolis), of October 28, 1837, the first marriage in the new parish, on the twenty-sixth, was announced, being that of Mr. Thomas D. Gregg to Miss Myrilla Morris. Seven baptisms were held in the room on the north side of Washington Street between Pennsylvania and Meridian Streets opposite Washington Hall in the fall and winter of 1837–1838.[11]

In the same paper, in its issue of November 11, occurred the following notice giving us in a flash the revelation of the devoted purpose and vigor of the young congregation:

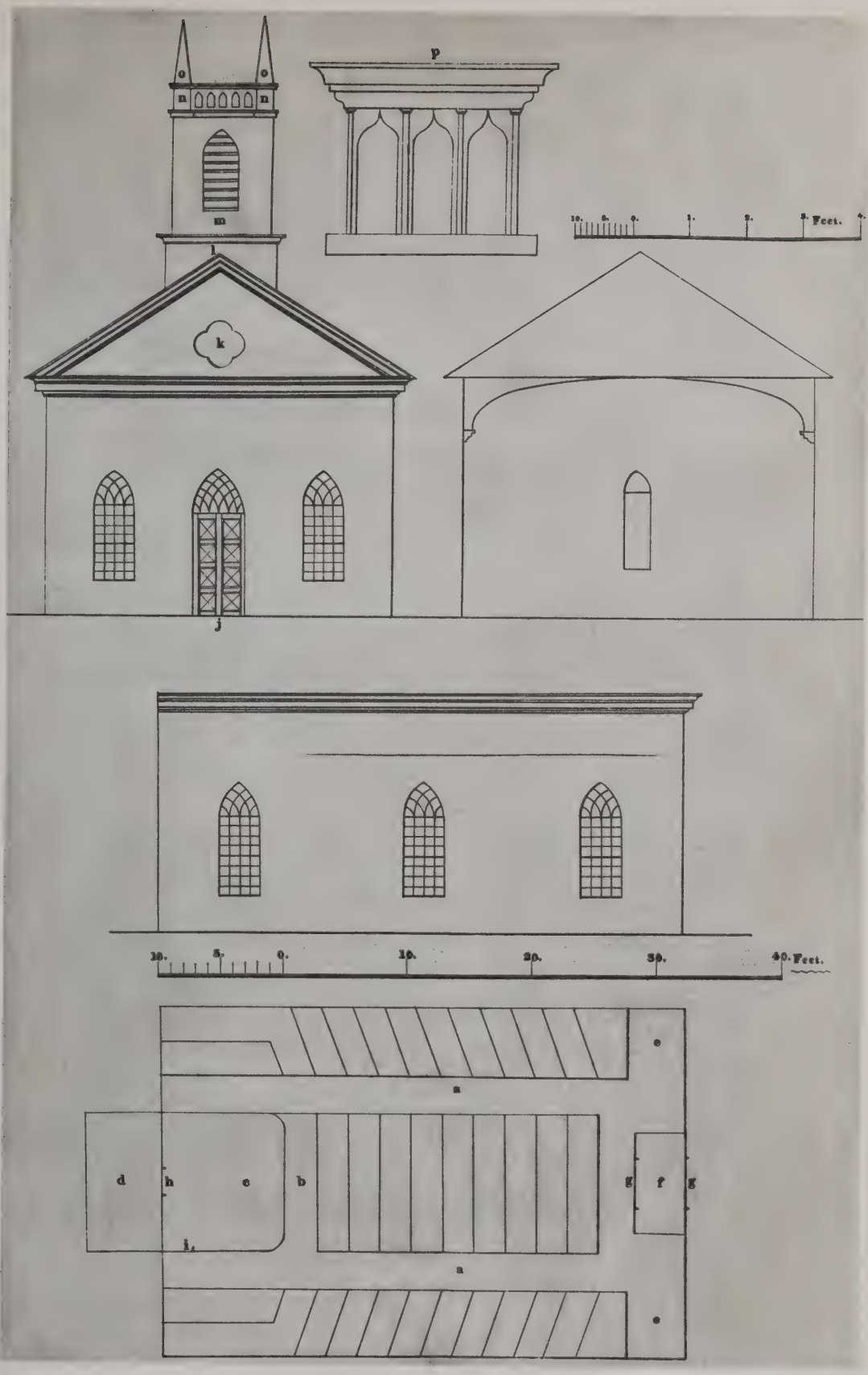
"To Builders.—Proposals will be received by the Vestry of Christ Church until the 20th instant, for the erection of a house of worship on the lot belonging to said Church, North of the Governor's Circle. The plan of the building and specifications may be seen at the Drug Store of Scudder & Hannaman, by applying to Wm. Hannaman or J. M. Moore, of whom any information in relation to said building may be obtained.

Arthur St. Clair,
James Morrison,
William Hannaman,
Tho's. M'Ouat,
Joseph M. Moore
} Vestrymen

Indianapolis nov. 11, 1837"

The original idea of building this particular type of church came from the January 14, 1837 issue of the *Missionary*, published in Burlington, New Jersey. The article was entitled the "Cheap Church," and was accompanied by drawings and by a summary of the bills for expenditures, reproduced facing this

[10]Bishop Kemper's Letter Book No. 17, #144, Aug. 26, 1837.
[11]*Parish Register* (1837–1850), pp. 6-7.



PLANS THAT INSPIRED THE BUILDING OF THE FIRST CHRIST CHURCH

page and page 47, totaling $1,303.15½. A vestibule and somewhat more of a spire was added to the new Christ Church when finished.[12]

The plans for the church, as can be seen from the drawing, were well proportioned and altogether beautiful for a modest wooden structure of the Gothic type. It should be remembered that this decision to build took place during a time of gloomy financial depression when black, lowering clouds hung over our Indiana banks and businesses. The state treasury was in a deplorable condition due to overreaching in building canals and roads, so it took a high degree of faith and confidence to move ahead against the turgid stream of discouragement.

Nor did our laity relax in their civic service. Joseph M. Moore was secretary and James Morrison a member of a committee to improve Washington Street[13] and the latter was a trustee of the Marion County Seminary[14] which had been built in the southwest part of University Park several years before. Mr. Britton was a sponsor for the new high school[15] and Thomas McOuat served as assessor.[16] Furthermore, of the five patriotic toasts given at the colorful and enthusiastic Fourth of July celebration, four were by gentlemen of our flock, namely, J. M. Moore, W. H. Morrison, C. W. Cady, and G. W. Mears.[17] Our sturdy pioneer parishioners evidently felt that the Christian faith demanded expression throughout civic life, even in a day when the parish was struggling to be born.

On Christmas Eve, our large upper room had been "tastefully decorated with the glory of Lebanon" and had been crowded to excess. One of the favorite methods of celebrating Christmas Eve in those times, practiced by the beaux of the

[12]*Indianapolis Daily Journal*, June 24, 1857, p. 2, col. 2-4.
[13]*Indiana Journal* (Indianapolis), Sept. 9, 1837, p. 3, col. 2.
[14]*Ibid.*, Aug. 26, 1837, p. 3, col. 4.
[15]Jacob Piatt Dunn, *Greater Indianapolis* (Chicago: The Lewis Publishing Co., 1910), I, p. 127.
[16]*Ibid.*, pp. 119-20.
[17]*Indiana Journal* (Indianapolis), July 8, 1837. p. 2, col. 5, and p. 3 cont'd.

day, was serenade music, produced by fife, drum, and fiddle, accompanied by pistol and gun shots.

1838 In a report made by Mr. Britton on January 1, 1838, he stated that Christmas 1837 had been the first one in Indianapolis to be religiously celebrated. The choir attempted a chant for the first time on Christmas Day; and he had a Bible class, not as large as he had wished, a Sunday school of twenty-five "and about thirty families, besides a number of young men, are more or less with us."[18]

A grievous loss was suffered early in 1838 by the removal from the town of the senior warden, and most generous supporter, Arthur St. Clair; but since pews in the new church had been sold to the amount of nearly four thousand dollars, such discouragements were brushed aside by the congregation and its leaders.

In March, steps were taken to incorporate Indianapolis as a town, and a notorious duel in Washington set all the newspapers agog. Mr. Britton preached a sermon on "The Practice of Duelling In View of Human And Divine Law."

The Marion Guards held a meeting to receive their charter which had been granted by the legislature, and an increased number of our parishioners' names appeared as members, namely: William H. Morrison, William Hannaman, Charles Cox, J. M. Moore, James Morrison, Jacob McChesney, and C. W. Cady.

The room opposite Browning's hotel evidently was not satisfactory for our services, for on the thirty-first of March, the *Indiana Journal* (Indianapolis) announced that on the next Sunday and continuing during the summer, the services would be held "at the Session-room of Doctor Munsell, in the County Seminary. Entrance at the east end of the building."[19] The new temporary place of worship, the growth of the congregation, and the success of the Ash Wednesday service greatly encouraged the rector.[20]

[18] *Spirit of Missions*, III, No. 3 (March, 1838), p. 70.
[19] *Indiana Journal* (Indianapolis), March 31, 1838, p. 3, col. 3.
[20] *Spirit of Missions*, III, No. 5 (May, 1838), p. 138.

THE MISSIONARY.

J. L. POWELL, MISSIONARY PRESS, BURLINGTON, NEW JERSEY.

SATURDAY, JANUARY 14, 1837.

REV. PROFESSOR WHITTINGHAM'S MATRICULATION SERMON.

We have read with great pleasure this able and honest discourse, and have made a selection from it for our readers. We shall return to it again. It is preceded by the following beautiful inscription..

"To Peter Gerard Stuyvesant, this sermon is inscribed, in gratitude for his unsolicited nomination of one personally unknown to him to the professorship which his munificence had founded."

"EXPECT GREAT THINGS," "ATTEMPT GREAT THINGS."

These were favorite sentiments with the Rev. Dr. Carey, the first Missionary of the Baptists to India. He was the founder of the society which sent him out, and which began with £13. 2. 6. collected in a little back parlour at Kettering, England. He expected great things. He attempted great things. He accomplished great things. He established the press at Serampore which, in 30 years, is said to have made the word of God accessible, by its various translations, to 300,000,000 of human beings. "Brethren," said he when first designated for a foreign Mission, "if you send me among cannibals, I will go."

"THE CHEAP CHURCH."

The readers of our second volume will know what we mean by "the cheap Church." In our fifth number is the following among other notices of Episcopal Services by Bishop Doane. "On Tuesday the 19th of January, Christ Church or Chapel, in the village of Middletown, was consecrated to the worship of Almighty God. The instrument of donation and endowment was read by the Rev. Mr. Tanser, and the sentence of consecration, by the Rector, the Rev. Mr. Finch. The Sermon was preached by the Bishop; who also administered the Holy Communion, assisted by the Rector. The erection of this edifice is a remarkable event. It takes the place of one which had stood about ninety years, having been erected, as is the present, by the Vestry of Trinity Church, Shrewsbury—the same Rector having charge of both Churches. Originally well frequented, the congregation, by the change of times and circumstances, had become almost nominal. 'At Middletown,' said the Bishop in his second annual address, 'the attendance is small; there are indeed but few to attend.' The faithful attendance of the Pastor upon this 'little flock,' has been signally blessed, and is richly crowned by the completion and consecration of one of the neatest Churches in the diocese—'for taste and propriety, for convenience, comfort, and economy,' said the Bishop in his Consecration Sermon, 'a pattern for the imitation of all, as it richly deserves all commendation.' The result is so unusual, when compared with the expense laid out, that we have taken pains to obtain dimensions, and bills of every particular; and if we can only procure views of the exterior and interior, and of the several parts, we design to propose it as a model for the smaller parishes of the diocese. A Church,—to accommodate with perfect convenience, three hundred persons, painted inside and out, with a tower, a bell and clock, a vestry room, with proper furniture, the desk and pulpit hung with silk velvet, and the chancel, carpeted and cushioned all complete, for *eleven hundred dollars*—is certainly a wonderful result, and only to be accounted for by a rare combination of fidelity, skill and prudence in all concerned. The Rector is greatly to be commended for his devoted personal attention. A more particular description will probably be furnished hereafter. What deserves special commendation, is the convenience as well as good appearance of the chancel, desk and pulpit—well proportioned to the Church, and to each other, and of the right elevation. The Church was filled from an early hour to overflowing, and many were obliged to leave it for want of room. Let us never believe a tree which God hath planted dead. Let us dig and water, and pray, and wait, and like, in his own good time, will cause it to bring forth and bud."

We have obtained from the Rector the amount of the bills for the whole expenditure, and have had an engraving or outline of the building made. We fulfil in the present number our purpose long since expressed, of giving them for the benefit of the diocese and of the Church at large. The whole expense, it will be seen, is somewhat greater than at first was stated. But suppose it was fifteen hundred dollars. What parish that could collect 300 persons to fill such a Church, could not itself erect it? We present the subject for serious consideration. The frequent applications for aid in building Churches, are much complained of. The habit of expensive architecture breaks down our parishes, or starves the Clergy. Very often too, an expensive Church is erected, which, failing in that which costs nothing, just proportion and good taste, shocks every eye. A Church like that at Middletown, might be built in every village and hamlet in the land, *without begging and without embarrassment*. If the congregation never outgrows it, it is neat, becoming and convenient, and its cost has thrown no obstacle in the way of supporting the minister. Whenever it becomes too small, the congregation will be able to build a larger edifice, *without begging and without embarrassment*. A little contrivance as to the position will enable them to retain the smaller building for the Sunday school, or some subordinate purpose of the Church. We present first the references to the plan which accompanies the present number; and then the summary of the bills, as furnished by the Rev. Mr. Finch.

REFERENCES TO THE ACCOMPANYING PLATE.

Size of the building according to the scale annexed to the plan, 26 by 42 ft. Seats 3½ feet wide, and 2 feet 10 inches high.

a Aisles, 3 feet wide.
b Aisle, 2½ feet wide.
c Chancel, 10 by 11 feet.
d Vestry room, 6 by 11 feet.
e Places for the stoves.
f Entrance, 4 by 8 feet.
g Doors, 4 feet wide.
h Door, 2 feet wide.
i Door, 2½ feet wide.
j Door, 4 by 8 feet, exclusive of the light.
k Pan-light, 4 feet in diameter.
l Base of the tower, 9 feet square, and raised from the peak of the roof to the top of the cornice, 1½ feet.
m Tower, 8 feet square, and 10 feet from the lower to the upper deck or roof.
n Balustrade and base of the points, elevated 2 feet from the upper deck or roof.
o Points, elevated 5 feet from their base.
p Front elevation of desk.

Windows, 16 lights to the sash—glass, 8 by 10 being a suitable size for a building of this size. Cornice under the eaves plain, and according to the drafts, 18 inches wide. Elevation of the building from the foundation to the eaves 19 feet. On each corner of the tower are three columns, 6 inches in diameter, so set as to show two when fronting each side. Length of rafters, 17 feet 8 inches.

SUMMARY OF THE BILLS FOR EXPENDITURE,

4245 feet of timber, at 2 cents per foot,		$84 90
2409 " " at 1 cent "		24 09
103 pieces of hemlock joist,		15 17
5500 spruce shingles, at $9 per thousand,		50 40
164 spruce floor plank planed and grooved, at 26 cents,		42 64
699 feet of white pine plank at 4 cts. 2 mouldings and cornices, 802 " at 3½ cents per foot, } for window frames, sashes,		56 03
89 plank, at 31½ cents each, for seats,		28 03
112 culled plank, for furring, at 15 cents each,		16 60
2000 feet of box-boards (white pine) at $14 per thousand,		28 00
109 feet white pine boards at 3 cents per foot 549 " " " " at 2 " " } for pannels & seats		14 25
4600 feet cedar boards, at $18 per thousand, for siding,		82 80
8500 1½ inch lath, at $1 87½ per thousand,		15 94
2000 feet of lath at 56½ cts. per hundred, for the roof,		11 25
2350 bricks of different qualities, for chimney and filling in the sides to the top of the wainscoting,		11 70
400 lbs. cut nails—100 of 6d, 200 of 8d, and 100 of 10d, and others at 6½ cents,		27 00
50 lbs. lath nails, 2d. at $9,		4 50
16 bbls. lime, and 2 bbls. plaster Paris,		40 87
Glass for the whole building,		20 00
348 lbs. white lead, at 11 cents per lb.,		38 28
87 lbs. soap-stone composition for painting roof, at 8 cents,		6 96
13½ gallons linseed oil, at $1 25 per gallon, and 12 gallons fish oil at 56½,		23 63
5½ lbs. litharge, 3 gallons spirits turpentine, 24½ lbs. putty, blue, green, and black paints,		6 36
Sundries—locks, butts, pew-bottons and screws,		16 00
Carpenter's bill, excepting inside work,		406 00
do do for inside work, desk, pulpit and pews,		128 64
Mason's bill,		79 73
Painter's bill,		24 50
		$1309 15½

A FEW PLAIN QUESTIONS.

The questions which follow, suggested by the "Rector's Christmas offering to the parishioners of St. Mary's, Burlington, for 1835, and affectionately addressed to all whom it may concern, are appended to the Rector's Christmas offering for 1836.

I. SUNDAY SERVICES—
Have you never absented yourself from you proper place in the house of God without sufficient reason?
When there, has it always been you effort and desire to worship Him "in spirit and in truth?"

II. HOLY DAYS OF THE CHURCH—
Have you *always* been glad when it was said unto you, "Let us go into the house of the Lord?"

III. SUNDAY SCHOOL—
Are you a Teacher?—Have you been constant, patient, faithful, zealous of God's glory, in the discharge of all the duties of your office?
Are you not a Teacher?—Have you done what in you lay, by precept and example, to strengthen the hands and encourage the hearts of those who are engaged in that responsible and arduous work?

IV. CLASS FOR SCRIPTURAL INSTRUCTION—
Are you of those who understand the book of God so well as *not to need instruction in it?*

V. THE HOLY COMMUNION—
Are you partakers of this spiritual food?—Do you examine yourselves faithfully whether in all respects you adorn the doctrine of God your Saviour, and walk worthily of your high vocation?
Are you not?—"Why are its bounties all in vain
Before unwilling hearts displayed?
Was not for you the victim slain?
Are you forbid the children's bread?"

VI. OBSERVANCE OF THE CHURCH—
Have you done what you could? "How much *more* than unto my Lord?"

EXPLANATION AND MATERIAL REQUIREMENTS FOR THE PLAN THAT INSPIRED THE FIRST CHRIST CHURCH

During the latter part of April, the papers were full of the arrival of the "Sirius" and "Great Western" in New York, being the first ships to cross the ocean by steam power. Also the congregation of the new Episcopal Church took no little quiet pride in having James Morrison made president of the Common Council of Indianapolis and secretary of the State Board of Internal Improvement.[21]

After postponing laying the cornerstone of the new church until Bishop Kemper might conduct the ceremony, it became necessary to proceed without him. On May 7, 1838, Mr. 1838
Britton, together with Mr. Hoyt from Crawfordsville, met with members of the congregation at four o'clock in the afternoon for the formalities.[22] Some of the objects put into the hollow of the stone were a copper and a glass plate, the copper one being engraved with the words:

CHRIST CHURCH,
THE FIRST
PROTESTANT EPISCOPAL CHURCH
OF
INDIANAPOLIS.
Founded May 7, A.D. 1838.

RT. REV. JACKSON KEMPER, D.D., Missionary
Bishop of Indiana and Missouri.

REV. JAMES B. BRITTON, Missionary, Rector
of the Parish.

JAMES MORRISON, JOSEPH M. MOORE,
Church Wardens.

GEO. W. STARR, EDWARD J. DAWSON, A. G. WILLARD,
C. W. CADY, and THOMAS MCOUAT,
Vestrymen.

JOHN ELDER, Architect.
C. Cox, Sc.

[21]*Indiana Journal* (Indianapolis), April 14, 1838, p. 2, c. 2, and April 28, 1838, p. 3, c. 1.
[22]Bishop Kemper's Letter Book, No. 19, #40, May 9, 1838.

On the reverse—

MARTIN VAN BUREN, President of the U.S.
DAVID WALLACE, Governor of Indiana.
JAMES MORRISON, President of Indianapolis.

The glass plate contains, in circular form, the following—"First Protestant Episcopal Church of Indianapolis." Within the circle—

CHRIST CHURCH
Founded May 7, A.D., 1838.
JAMES B. BRITTON,
Pastor.
"*Pro Deo, pro Ecclesia, pro hominum salute.*"[23]

Other objects were a Bible, and it is said that Mr. Foster, the jeweler, just returned from the East, put into the stone the first coins to arrive in the town of the new issue of the dime and half-dime denominations with the Goddess of Liberty on them.

Bishop Kemper visited Indianapolis at the end of June and, according to an entry in his diary, the church frame was up and he confirmed seventeen persons.

A few days after this, a preliminary convention for the organization of a diocese was held in Evansville, the Rev. J. B. Britton was called to the chair, and it was resolved unanimously that the Rev. A. Steele and the Rev. J. B. Britton be appointed a committee of two "to call a meeting of the Clergy and the Laity of the Protestant Episcopal Church in this State, to be held at Madison on the 24th of August next, at 9 o'clock A.M., for the purpose of organizing our churches in Indiana into a Diocese, and to apply to the General Convention for admission into union with the same . . ."[24] An invitation was issued to the nine parishes, assuring them that the measure had the full approbation of Bishop Kemper.

[23] *Indianapolis Daily Journal*, June 24, 1857, p. 2, cols. 2-4.
[24] *Indiana Journal* (Indianapolis), June 30, 1838, p. 2, col. 6.

Mr. Britton, through the report of his year's efforts to the *Spirit of Missions*, acknowledged on June 30 his appreciation of "the receipt from 'Christ church, Louisville, Kentucky' of cash $159; from ladies of the same parish, a variety of articles for our sale, and through Bishop Kemper, a Sunday school library." We highly appreciate the great help given by the Episcopalians of Louisville by giving us several pastors, a bishop, and a choirmaster, as well as such contributions as the above.

In those days and up through 1857, a point was made by the Sunday schools of celebrating the Fourth of July in a most wholesome and thorough manner. The day was ushered in by the booming of cannon and at an early hour gay and happy bands of children from each Sunday school would assemble northeast of the Governor's House in the Circle. On this particular day, an estimated eight hundred Methodist, Episcopal, Presbyterian, and Baptist children, in bright colored dresses and suits, gathered near where the little wooden Christ Church was being built and marched down Pennsylvania Street with much singing and flag waving, and at Washington Street were met by the brightly uniformed Marion Guards who proceeded with them to the Methodist Church. The exercises commenced with a prayer by the Rev. J. L. Richmond, followed by the reading of portions of the Declaration of Independence by William Sheets, after which "a peculiarly happy and felicitous address, intended exclusively for the children, was delivered by the Rev. J. B. Britton. Notwithstanding the heat and the novelty of the scene, Mr. Britton succeeded admirably in drawing the attention of an auditory that requires a master hand to entertain. The services were concluded by prayer by the Rev. J. W. M'Kennan. . . ."[25]

The funeral of the delicate infant son of Mr. and Mrs. Britton took place on August 9, a devastating blow to the parents and to the members of the parish who were so close to their rector.

[25]*Indiana Journal*, July 7, 1838, p. 2, col. 2.

The baby had been named James Mears Britton in honor of good Dr. Mears who must have been a general favorite, for several children were named for him, and before the church was built, frequent weddings and baptisms had been held in his home. Among the letters written to Bishop Kemper is a heartbreaking one dated August 22, from Mrs. Britton. The loss of her baby, her concern for the health of Mr. Britton, and their pecuniary hardships make a sorry tale and pose again the perennial question of why such trials come to such good people.

In the latter part of a sweltering August, the meeting to organize the Episcopal diocese of Indiana was held at Madison. In spite of his recent bereavement and his own physical condition, Mr. Britton attended and took a leading part. He was accompanied by James Morrison as a lay representative. Mr. Britton was one of a committee of five to nominate suitable persons for president and secretary of the convention. He moved the adoption of the rules of order and was named one of six to draft a constitution and canons. James Morrison helped two others draft a plan for the organization of Episcopal churches in Indiana to be recommended to the legislature to be passed as a law. Both Mr. Britton and Mr. Morrison were appointed to a committee to consider the expediency of establishing a college in Indiana and were elected as two of the eight delegates to the General Convention. James Morrison was also elected a member of the Standing Committee. Thus Christ Church contributed substantially to the formation of the diocese. A resolution expressing "profound regard, and feelings of the warmest attachment . . ." was voted to Bishop Kemper and the hope expressed that he would continue in his present capacity.[26] He had been offered the office of Bishop of Maryland. Much to the relief of churchmen in Missouri and Indiana, he did not accept.

[26] *Journal of the Proceedings in Organizing the Diocese of the Protestant Episcopal Church, in the State of Indiana, and of its Primary Convention*, 1838.

During the convention, our junior warden, Thomas McOuat, died in Indianapolis—both of our first wardens being lost to us in the same year.

At about this time, differences of opinion caused a division in our neighboring church, the Presbyterian, and several of their substantial members entered the Christ Church fold. During this fall of 1838, too, Mr. Britton, absent in the East on a long-planned "begging expedition,"[27] reported upon his return that about six hundred dollars had been secured for the new church, a communion set, a surplice, and articles for the impending sale.[28]

To consider things farther afield during those months, that picturesque and eccentric person Johnny Appleseed left his favorite region of Ohio as becoming too thickly populated and wandered into forested and lake-studded northeastern Indiana to spend the remaining years of his life's tenure. Another episode of a far different kind, a dark blot on the history of Indiana, took place in the forced evacuation of the poor Potawatomi Indians. Starting from Twin Lakes on September 4, 1838, the ill-planned, ill-provisioned journey to their new reservation beyond the wide flowing Mississippi, caused the death of about one-fifth of the eight hundred tribesmen involved.

In the issue of November 17, the *Indiana Journal* (Indianapolis) printed the following notice: "The Ladies belonging to the 'Missionary Sewing Society,' will hold a sale on Friday evening next, in the room in Blake's building lately occupied as a Queensware Store. A great variety of fancy and other articles will be offered for sale."[29]

According to Mrs. Caroline B. Sloan, the Sewing Society was organized by Mrs. Britton and several young girls, before the church was built. Jesse Jones, then a drygoods merchant, con-

[27]Bishop Kemper's Letter Book, No. 17, #123, July 31, 1837.
[28]*Spirit of Missions*, IV, No. 2 (Feb., 1839), p. 40.
[29]*Indiana Journal* (Indianapolis), Nov. 17, 1838, p. 2, col. 1.

tributed calico and other goods for the work. This particular fair realized a profit of about three hundred dollars, thanks to the active bidding of Charles Cady, Robert Duncan, Joseph Moore, P. B. L. Smith, Albert G. Willard, and Jacob B. McChesney. The ladies who contributed most to its success were Mrs. Mears, Misses Mary Smith (afterwards Mrs. V. C. Hanna), Julia Smith, Josephine Ream, Mesdames James Morrison, Joseph M. Moore, Jacob Cox, and Nowland.

Charles Cady, at that time a young man, had the following stanza printed as a heading on sheets of notepaper for the ladies to use in sending notices for meetings, etc.—

> " 'Time well employed is Satan's deadliest foe:
> It leaves no opening for the lurking fiend;
> Life it imparts to watchfulness and prayer.' "[30]

The first record of any president of the Sewing Guild is of Mrs. Ann Kiersted, mother of Mrs. Abby Cady. Mrs. Jacob Cox, who lived just south of Maryland Street on Meridian, also was an early president. Her husband's paintings adorned the walls of her home and a collection of curiosities and artistic creations in shellwork brightened the rooms.[31]

The first service to be held in completed Christ Church began at ten-thirty on Sunday morning the eighteenth of November, 1838,[32] doubtless giving a great spiritual uplift to Mr. Britton and the members of the congregation. Here was a house built to the glory of God to become a center of spiritual light, shedding its radiance down through an incalculable number of years. While there exist several good drawings and photographs and a painting or two of the little church, it is to be regretted that no satisfactory description of the internal arrangements beyond the plan, facing page 44, has come down to us. The dimensions of the building were 29 by 43 feet. It was described

[30] "Christ Church Sewing Guild," *Church Chronicle*, IV, No. 7 (Oct., 1902), p. 1.
[31] *Ibid.*, p. 2.
[32] *Indiana Journal* (Indianapolis), Nov. 17, 1838, p. 3, col. 4.

by the rector as being "of wood, in the Gothic style, with a gallery and portico; the stairs to the gallery rising from the portico, so that we have the building clear for the pews, and can seat below, in sixty pews, three hundred persons comfortably, and fifty in the gallery, besides accommodating an organ. The tower, which is ready for the bell, is imposing; the vestry-room is convenient. The church is warmed by a furnace below, the first introduced here."[33] Mrs. Barry, one of our most devoted early members, is said to have stated that the floors under the pews were about three inches above the floor in the aisles and that each pew had its door, and that the choir was stationed in a loft over the front door. Some of the old glass memorial windows put into the little church later are still serving in the present rector's office.

The church doubtless shone on this November morning, the new white paint being a welcome incense in the nostrils of the smiling congregation, who took a well-earned pride in the fact that the church had been built in the teeth of general financial chaos. A year later the State Bank again closed its specie vaults, not to reopen until ordered to do so by the general assembly on June 15, 1842.[34]

The first marriage service conducted in the parish after the completion of the new church occurred on November 29, uniting Miss Mary [I. or J.] Wood and Mr. Robert L. Browning. Tradition has it that the first wedding actually performed in Christ Church, and indeed in any Indianapolis church, was held on July 27, 1840, being that of Miss Amelia Theresa Smith and John H. B. Nowland, merchant and afterward author of *Early Reminiscences of Indianapolis*, 1870, and *Sketches of Prominent Citizens of 1876.*

Mr. Britton was elected rector by the vestry on Saturday,

[33] *Spirit of Missions*, IV, No. 2 (Feb., 1839), p. 40.

[34] Logan Esarey, Ph.D., *A History of Indiana from its Exploration to 1850* (3d ed.; Ft. Wayne: The Hoosier Press, 1924) I, pp. 459-60.

December 15, and on the same day the rector, wardens, and vestrymen signed the following instrument of donation:

"We, the Rector, Church Wardens and Vestrymen of Christ Church in Indianapolis and state of Indiana, having by the good providence of Almighty God, erected in the said town a house of public worship do hereby appropriate and devote the same to the worship and service of Almighty God, the Father, the Son and the Holy Ghost, according to the provisions of the Protestant Episcopal Church in the United States of America, in its ministry, doctrines, liturgy, rites and usages, and by a congregation in communion with said Church, and in union with the Convention thereof in the Diocese of Indiana.

"And we do also hereby request the Right Reverend Jackson Kemper D.D. (acting Bishop) of said Diocese, to take the said building under his spiritual jurisdiction, as Bishop aforesaid, and that of his successors in office; and to consecrate the same by the name of *Christ Church;* and thereby separate it from all unhallowed, worldly and common uses, and solemnly dedicate it to the holy purposes above mentioned.

"And we do moreover hereby relinquish all claim to any right of disposing of the said building, or allowing of the use of it, in any way inconsistent with the terms and true meaning of this instrument of donation, and with the consecration hereby requested of the Bishop in charge of this Diocese.

"In testimony whereof, we, the said Rector, Churchwardens and Vestrymen, have signed this instrument of donation this fifteenth day of December in the year of our Lord one thousand eight hundred and thirty eight.

James Morrison, Senior Warden
Joseph M. Moore, Junior Warden
G. W. Starr
A. G. Willard" — Vestrymen[35]

"James B. Britton
Rector

Christ Church on that bright and glorious December 16, was consecrated by Bishop Kemper and nine persons were confirmed, among whom was Charles Cox, a brother of the artist, Jacob. Charles, for many years, was a faithful communicant and served as vestryman and warden for more than a score of years.

[35]Bishop Kemper Papers, No. 20, #91, Dec. 15, 1838.

The instrument of donation presented a "house of public worship," which has stood for all the higher things in human life these many years. It and its successor have seen a straggling village grow into a mighty city. Constant change has swirled around the location. It stands the only survivor on the Circle of the early days, still and always a witness to the glory of God and beloved by great numbers of citizens of "no mean city," Indianapolis. The problems of a downtown church in the present day and generation are widely different from that in a prosperous residential neighborhood. Widely different approaches to the work of the Master must be made. Also the broader opportunities and responsibilities challenge the highest type of religious effort.

In 1839 there were fifteen Episcopal parishes in Indiana. 1839
Evansville, New Albany, Richmond, Indianapolis, Michigan City, Jeffersonville, Madison and Fort Wayne were provided with attending clergy, while Terre Haute, Lawrenceburg, Vincennes, Logansport, Mishawaka, Crawfordsville, and Bristol were vacant.[36]

Early in the year Bishop Kemper, writing from Michigan City, commented, "Indianapolis is highly promising."[37] Mr. Britton was asking for a present of fifty Prayer Books for the proposed "S School in the outskirts . . ."[38] He must have been referring to the branch Sunday school established at West's mills to the northward, on the canal. During the summer, excursions were being conducted through the verdant countryside to Broad Ripple and return on canal boats,[39] and one of the participants of such an outing mentioned Cottonville as the seat of the enterprising Mr. West—residence, grist mill, cotton-spinning establishment. The machinery was attended by ten or fifteen girls and boys belonging to some half a dozen families

[36]*Spirit of Missions*, IV, No. 8 (Aug., 1839), p. 230.
[37]*Ibid.*, No. 3 (March, 1839), p. 68.
[38]Bishop Kemper's Letters, Vol. 21, No. 4, March 11, 1839.
[39]*Indiana Journal* (Indianapolis), July 30, 1839, p. 3, col. 4.

comfortably situated adjacent to the mill. Those children were instructed in a Sabbath school every Sunday, which was in a prosperous condition.[40] Those interested in the growth of Christ Church and the spread of religion thus early recognized that just to live and certainly to grow, a church must reach out wherever and whenever need and opportunity appear. Branch church schools are very fruitful seeds from which many churches have grown.

In the same letter asking for the prayer books, Mr. Britton states he was somewhat discouraged over his failure to interest his people in observing Lent, but rejoices that until the closing of the legislature, the church had been well attended. He reported at about the same time to the *Spirit of Missions*, "After the Methodists we have the largest congregation, . . ."[41]

The second annual convention of the Diocese of Indiana met in Christ Church on the thirty-first day of May and the first and third of June, 1839, one of the most beautiful times of the year in Indiana, with blue skies, verdant woodlands and fields, and fresh breezes. Seven parishes were represented by their clergy and four by six lay delegates. Bishop Kemper and some of the clergy were delayed, doubtless by the uncertainties of transportation.[42] The foundation was laid for an Episcopal fund and it was agreed if possible to establish a diocesan college.[43] At the request of the vestry Mr. Britton was instituted as rector of Christ Church during the convention.[44]

In order to realize more fully the primitiveness of the times, it should be noted that in July, 1839, 157,000 acres of woodlands were purchased from the Miami Indians, south and east of Logansport. More than four-fifths of the population of Indi-

[40] *Indiana Journal* (Indianapolis), Aug. 3, 1839, p. 1, col. 3.
[41] *Spirit of Missions*, IV, No. 6 (June, 1839), p. 163.
[42] William Stevens Perry, D.D., LL.D., *The History of the American Episcopal Church, 1587-1883* (Boston: James R. Osgood & Co., 1885), II, 252-3.
[43] Bishop Kemper's Letters, Vol. 21, No. 58, June 10, 1839.
[44] *Ibid.*, Vol. 21, Nos. 52, 53, June 1, 2, 1839.

ana was in the southern half of the state.[45] This was the year, too, when the success of daguerreotyping was announced in Paris. An English singer, Joseph Philip Knight, conferred that great blessing upon all basso profundos by introducing "Rocked in the Cradle of the Deep." He later was a clergyman in the Scilly Isles.

On the Fourth of July the usual restless, chattering, Union Sunday school celebrants assembled in the Circle near the church and after the parade was over, "Mr. Joseph M. Moore pronounced an appropriate, chaste, and beautiful oration to the citizens and children."[46]

Shortly thereafter, these sad words appeared in the pages of the *Indiana Journal* (Indianapolis), of August 17: "Died—On Thursday, August 15, Susan Ellen, infant of Rev. J. B. Britton, aged two weeks and two days.

> " 'As the sweet flower that scents the morn,
> But withers in the rising day;
> Thus lovely was this infant's dawn,
> Thus swiftly fled its life away.' "

And so again Mr. and Mrs. Britton were stricken with the deepest grief to such an extent that they were obliged to be away from the church, in western Indiana and Louisville, in order to help recover from the blow. They returned in rather feeble health in early October. During his absence, lay reading was kept up in the church and the Sunday school faltered for lack of enough experienced and faithful teachers, but the school "in the outskirts" flourished under the ministrations of two devoted male communicants.[47] This latter result points to the efficacy of encouraging lay persons to serve the church in appropriate capacities. The more opportunities to serve offered and

[45]Roger H. Van Bolt, "The Indiana Scene in the 1840's," *Indiana Magazine of History*, XLVII, No. 4 (Dec., 1951), p. 333.
[46]*Indiana Journal* (Indianapolis), July 6, 1839, p. 2, col. 1.
[47]*Spirit of Missions*, IV, No. 12 (Dec., 1839), p. 379.

accepted by church members, the more their interests are aroused and the stronger the work becomes.

August and the rest of the year were black with financial ruin to many in Indiana, for work was stopped on the state's improvements and hundreds of contractors had put all their funds at stake and were unable to pay the laborers whose daily bread depended upon their wages. It was later discovered that the State had purchased four million dollars worth of worthless securities with its bonds and that certain state officers and agents had embezzled over two million dollars. The Rothschilds were clamoring for the interest on their bonds and contractors made claims for finished work of over one million dollars.[48] Thus began what is known as the Debt Repudiation Depression, from which there was no recovery until 1844 or '45.[49] Undoubtedly the youthful Christ Church was much affected in its financial affairs during the blighting stringency.

The October 11 issue of the *Indiana Journal* (Indianapolis) printed the following notice:

"Episcopal Church

"The Rev. Mr. Britton having returned from Louisville (where he has been detained some time by sickness) Episcopal services will be resumed in Christ's Church on next Lord's day morning at the usual hour, and at early candle-light in the evening."

Upon returning to his duties, Mr. Britton issued a printed letter to his "DEARLY BELOVED BRETHEREN," expressing his desire for their salvation, and pointing out, among other things, that, "As a church, you know not how highly you are privileged; you have the apostolic succession in the ministry with the Romanist, without the traditions and ceremonies which *darken* the truth to him; you have the pure doctrines of the Bible, without the schisms and disorders of Protestant sects. With *us* there is no doubtful *experiment* to be tried; our way is not one of our own in-

[48]Esarey, *A History of Indiana*, I, pp. 423, ff.
[49]*Chart of National Association of Purchasing Agents*, Century Press.

vention; it has stood the test of eighteen centuries, and is as strong now as when Christ said, 'Lo, I am with you always, even unto the end of the world. . . .' "[50]

Another announcement was made in the *Indiana Journal* (Indianapolis) on November 2, as follows:

"FEMALE EDUCATION.

"Mrs. Britton propose to open a SEMINARY FOR YOUNG LADIES, in a new and commodious room near the Foundry,[51] on Monday, the 4th of November, should a sufficient number be entered to justify the undertaking. All the usual branches will be taught with the Latin, French, and Spanish Languages.

"Having had several years experience in teaching, she hopes to be able to give satisfaction, and assures persons that the *moral* education of their children shall receive unremitted attention. The Rev. J. B. Britton will deliver, at intervals, lectures on Mental and Moral Philosophy.

"TERMS.—English branches, from $4 to $6 per. qr. of 12 weeks; Either of the languages pursued alone $5, or in connection with the English branches $4 extra. Fuel 50 cts.

"Should sufficient encouragement be given she intends to enlarge her plan by engaging an assistant and Music Teacher.

Indianapolis, Oct. 29, 1839."

The salaries of the clergy were so shamefully low at that time that they were usually forced to augment their income by school teaching. This seminary was moved later to a site on the west side of Pennsylvania Street between Washington and Market, now occupied by the Ober building.[52]

The annual ladies' fair of Christ Church was publicized by two notices in the *Indiana Democrat* (Indianapolis). That of the fifth of December read as follows:

"THE LADIES FAIR.

"The ladies of Indianapolis, will hold a fair on Wednesday before Christmas, in the room, recently occupied by Messrs: Foster and Depew as merchants. The room is on Washington street, one door east of Drum and

[50]Printed Message in Christ Church Archives.

[51]Wood & Underhill Foundry located at Pennsylvania and Vermont Streets on property of the present Second Presbyterian Church.

[52]Dunn, *Greater Indianapolis*, I, p. 129.

Wilkens' store. A great variety of articles made by the ladies, both useful and ornamental will be exposed for sale.

"Refreshment tables will be provided, at which coffee, tea, &c. will be served. Gentlemen are particularly requested to attend. An opportunity will be offered, to them to purchase Christmas and New Years gifts. The proceeds of the fair will be applied to the purchase of a bell for the Episcopal church."

In Mr. Britton's report in the *Spirit of Missions* of December 26, he says that due to the "pressure of the times," not enough was realized to acquire the bell but it was hoped that subsequently additional funds would accomplish the objective. He reported that the Thanksgiving services were a success and that the Sunday school was flourishing with "about fourteen regular teachers, and upwards of forty" pupils. The church had been beautifully decorated with fragrant evergreens for the celebration of Christmas,[53] although Mrs. Nowland wrote that one old lady pronounced the Christmas greens "a heathen or barbarian custom!"

In the last month of the year, James Morrison was elected judge of the 1st Circuit Court by the legislature[54] and J. M. Moore served as secretary of the Whig state convention.[55]

The final event of this disastrous year was the death of Mrs. W. H. Morrison on Saturday, the twenty-eighth of December. Susan McDougal Morrison was the gratuitous organist for almost a year at Christ Church and had occupied her usual place on Christmas Day, but scarlet fever caused her death in three short days, at the age of twenty-five years. She left two small children aged about four and two, and her husband was, of course, desolated by grief. She and her family were so beloved and respected that two churches of other denominations gave up their own services on Sunday morning to attend her funeral in Christ Church conducted by Mr. Britton.[56]

[53] *Spirit of Missions*, V, No. 2 (Feb., 1840), pp. 45-6.
[54] *Indiana Journal* (Indianapolis), Dec. 7, 1839, p. 3, col. 3.
[55] *Ibid.*, Dec. 14, 1839, p. 1, col. 1.
[56] *Indiana Democrat* (Indianapolis), Dec. 31, 1839, p. 3, col. 1

The death of Mrs. Morrison quickly precipitated "one of those unfortunate differences of opinion, that sometimes arise in churches as well as other organizations."[57] It seems that a protege of the Wm. H. Morrison family, Miss Sophie Spears, was appointed to succeed Mrs. Morrison as organist for the church and in the very first few days of January[58] she, with the aid of Thomas M. Weaver, a justice of the peace, married a light mulatto, John N. Wilson. A mob of roughs immediately seized the bride just after the ceremony, put her on a horse and rode her up and down Washington Street, the groom having already fled.

One day after the royal marriage of Queen Victoria to Prince Albert of Saxe-Coburg-Gotha, far different events were taking place at the lower end of the scale in Indiana, for on February 11 a petition of divorce was presented to the Indiana House of Representatives along with another of the same import signed by a large number of citizens of Indianapolis, asking for the dissolution of the bonds of matrimony of one John Wilson and Sophia Spears. On the same day it was read three times and passed,[59] ayes 61, noes 22.[60] The petition was granted on February 24.[61] Immediately a law was passed prohibiting anyone with one-eighth part Negro blood from marrying a white and declaring any such marriage null and void.[62] Such a law stands on the present statute books.[63]

From the data available it seems that the majority of the church members, together with the rector, thought the best interests of the church demanded the immediate resignation of Miss Spears. On the other hand, Miss Spears appears to have

[57]Nowland, *Early Reminiscences of Indianapolis*, p. 314.
[58]Calvin Fletcher's Diary, Jan. 2, 1840.
[59]*Indiana Journal*, Feb. 15, 1840, p. 3, col. 3.
[60]*Indiana Democrat*, Feb. 18, 1840, p. 1, col. 5.
[61]*Laws of a Local Nature . . . of the General Assembly of the State of Indiana* (Indianapolis: Douglass & Noel, State Printers, 1840), chap. CCXIX, p. 234.
[62]*Laws of a General Nature, . . . of the General Assembly of the State of Indiana, . . .* (Indianapolis: J. Livingston, Printer, 1840), chap. XIV, p. 32.
[63]*Annotated Indiana Statutes. 1933. 1942 Replacement Volume* (Indianapolis: Bobbs-Merrill Co., 1942), IV, 623.

borne herself in a dignified and ladylike manner, and the influential Morrisons and their close friends at once gallantly supported her. It was a case of which there was right on both sides, the one from a logical viewpoint and the other from an emotional one. Who is to decide which is the more important?

The spring months must have been very confusing and trying to all concerned, and poor Mr. Britton was torn between what he had reluctantly thought the best course and the probability of losing some of the most prominent members of his flock. Bishop Kemper attempted to help bury the hatchet, but to paraphrase a pithy remark of James McNeill Whistler, both sides were willing to bury it—in the sides of their opponents! On the fourth of April, Mrs. Britton appealed to the bishop for help and advice, stating the deplorable condition of the congregation[64] and Mr. Britton's indecision as to the proper course for him to take in the best interests of the church. Finally, on May 2, a communication from Mr. Britton was received, but his letter was laid on the table by the vestry at its two meetings that day, and on the sixth of May he was unanimously asked to withdraw his resignation. There were present at that meeting James Morrison, Senior Warden, G. W. Starr, J. T. Williams, Charles Cox, William F. Slater and James Buehler. The same meeting received and accepted the resignation of Miss Spears "with the thanks of the vestry for her services and that she be paid for her services as organist the sum of sixteen Dollars."[65]

That evidently was not the end of the affair, for Judge James Morrison resigned as senior warden and his resignation was accepted at the June 18 meeting of the vestry.[66] For a while, like Achilles, the Morrisons sulked, but just as the mighty Greek warrior progressed from his furious wrath over the death of his friend, to having his heart softened by the tears of Priam, so loy-

[64]Bishop Kemper's Letters, Vol. 22, No. 107, April 4, 1840.
[65]*Vestry Minutes*, May 6, 1840.
[66]*Ibid.*, June 18, 1840.



THE EARLY CHRIST CHURCH, 1837–1857

alty to the church cooled the anger of the Morrisons, and a few years later Judge Morrison was again senior warden.

A letter to Bishop Kemper written by Mr. Britton on May 11, makes it evident that the bishop had again endeavored to quiet the troubled waters, but that serious misunderstandings still existed,[67] for finally Mr. Britton decided it was his duty to address a letter to the vestry, reading:

"Indianapolis Aug 15. 1840

"Dear Brethren

Circumstances having transpired which render it as I think desirable for the good of the Church at large & for my own usefulness that a change should take place in the relation in which we have stood towards each other for three years, I therefore tender to you my resignation of the Rectorship of this Parish. In so doing I know you will believe me to be actuated by the simple motive of pleasing God, and be assured that it is my hearts desire to behold you both as individuals and the representatives of this beloved Church in possession of the blessings of that godliness which is profitable for this life as well as that which is to come

"Your Brother in Christ
"James B Britton"

The vestry minutes of the same date recorded that it was ". . . unanimously Resolved That the resignation of the Rev J B Britton of the Rectorship of Christ Church Indianapolis be accepted"

On motion of Mr. Slater, Messrs. Mears and McChesney were appointed to draw up appropriate resolutions, resulting in the following:

"Resolved That in accepting the resignation of Mr Britton the vestry retain undiminished confidence in his ability as a clergyman, and his zeal and piety as a Christian

"That in consenting to be deprived of the pastoral labors of Mr Britton we are deeply sensible of the bereavement which our infant church must suffer, and we are actuated by the hope of good to both church and Pastor in accepting the resignation

"That the forbearance and christian spirit constantly manifested by Mr

[67]Bishop Kemper's Letters, Vol. 22, No. 131, May 11, 1840.

Britton during his residence among us, entitle him to our warmest gratitude and to our most fervent prayers to God for his future welfare and usefulness

"That in parting with Mr Britton it gives us much pleasure to testify to his excellent standing with his own congregation generally, as well as to the good feeling entertained for him by other denominations"

Poor Mr. Britton, who really had done exceptionally fine work for the young church and was more or less the victim of circumstances, wrote a letter to the *Spirit of Missions* the last day of September, saying, in part:

"*New-Albany, Sept.* 30, 1840.

"I left Indianapolis on the 2d of September, . . . but my heart often turns to my former charge. On the occasion of my farewell discourse, both of the Presbyterian congregations were dismissed, and the church was crowded, and many of other denominations remained to partake of the Lord's Supper with us. It was indeed a day never to be forgotten, at least by him who preached; and no pastor could have separated from his flock under more endearing circumstances. God grant that his work may go on to perfection there, and that they may have a pastor after his own heart.

"Eight persons have been confirmed at Indianapolis since the last report; 2 added to the Communion, 2 adults baptised, . . . whole number of communicants left there 38—3 having removed since the last report."[68]

While these unfortunate and regrettable events were transpiring, gaily painted stage coaches rumbled in and out of Indianapolis, a village of some 2,700. Our bank presidents usually owned and operated farms, keeping bees, and boiling maple sap in the spring for sugar. Their wives dried peaches, dipped candles, and milked the cows on occasion. One in about five families boasted a cook stove.

A most delightful description of Indianapolis in 1840 was written by Mrs. Kate Milner Rabb, being the imaginary diary of a charming and observant young man, John Parsons, of Petersburg, Virginia, published under the title *A Tour Through Indiana in 1840*. No better idea of the town could be given here than to repeat several of her colorful paragraphs:

[68]*Spirit of Missions*, VI, No. 1 (Jan., 1841), pp. 6-7.

pp. 144–5. "... planned the city on a very large scale; their plat, it is said, provides for a mile square, the boundary streets being known as North, South, East, and West, a ridiculously large plat, it would seem, even to so thriving a population, but it may be, Mr. Browning says, and many others prophesy, that it will eventually fill the entire space included in these encircling streets.

* * *

"After the first two blocks north of and south of the main street, or Washington, the streets can hardly be dignified by that name. . . . In the very middle of some of them the forest trees are still standing; in others, stumps compel the wagon way to wander crookedly along, . . . numerous mud holes. . . .

"These blocks which are built upon, none of them completely covered as yet with buildings, present a very pleasing appearance. Some of the buildings are surrounded by gardens and give evidence of the presence of a sober, moral and industrious community."

p. 155. "At the corner of Illinois and Washington Streets a cabin of buckeye logs had been erected. "Buckeye" being the name applied, I am told, to the state of Ohio, and this, then in compliment to General Harrison, and whenever a Whig meeting is in progress, as was the case on the day of which I am speaking, barrels of cider are kept constantly running before it. This procession was in nature like all I have seen since coming to the state—wagons with log cabins, with coons, with barrels of cider, "dug out" canoes filled with young females singing the popular Whig song:

> 'What has caused this great commotion, motion, motion,
> The country through?
> It is the ball a-rolling on for Tippecanoe and Tyler, too,
> And with them we'll beat little Van!' "

pp. 152–3. "On my confiding to Mr. Fletcher my impressions of the city, he informed me that I am correct in concluding that the citizens are unusual in the degree of their enlightenment. He has had ample opportunity for observation during his residence in Virginia, Pennsylvania and Ohio, and he assures me that in the new towns in Virginia, the old towns of Pennsylvania, and in Urbana, Columbus, Dayton and Bellefontaine, Ohio, there is not the enlightenment that he has found among the citizens of Indianapolis. There is in this place, said he, both a certain intellectual activity and a strong moral bent which is a characteristic of all. . . . These men are continually engaged in town meetings to promote civil affairs, in debating societies, in Bible classes, and the union Sunday School under the leadership of Dr. Coe is flourishing beyond belief. 'I am convinced,' he concluded, 'that there is not a settlement in the West which has a more church-going population than has ours. As for our schools, you will, I am sure, find them most interesting and flourishing.' "

pp. 166–7. ". . . urchins of the town driving home the cows. . . . from . . . Sheets' pasture." ". . . lashed to a gallop . . . shouting, fighting, singing. . . ."

A footnote gives the location as "Two blocks between Georgia and South Streets and Tennessee and Mississippi Streets."

As Mr. Parsons observed, the political pot was boiling furiously at the time. A huge political meeting was held at the Tippecanoe battle field in honor of the presidential candidate, William Henry Harrison, attended by five or six thousand women and thirty thousand men.[69] Log cabins were raised in his honor in Indianapolis and many other Indiana towns.[70]

In June, the Christ Church debt stood at $285.00 and the vestry decided to discount about fifteen notes held for pews to raise the amount. The last of the month a resolution was passed that "the fence on the alley shall be in conformity with the former plan (a plain board one) and on Meridian Street a fence similar to the one around the Governors Circle"[71]

The *Indiana Journal* (Indianapolis), in its issue of June 6, requested that the various sects in Indiana (there were about fifty different religious bodies with a more or less fluid membership)[72] take up collections prior to the Fourth of July for the purpose of sending any free colored persons to Africa who wished to emigrate. Thus an early breath of the coming storm reached our parish.

During the summer a vestry committee of Messrs. Cox, Moore, and Starr was appointed to explore the expediency of building a schoolroom for the purpose of opening a parish school. The fall was marked by vain efforts to find a successor for Mr. Britton. Letters from the senior warden, Mr. McChesney, to Bishop Kemper[73] listed the visiting clergy who filled the vacancy

[69]Calvin Fletcher's Diary, May 29, 31, 1840.
[70]*Ibid.*, July 1 and 30, 1840.
[71]*Vestry Minutes*, June 18, June 30, 1840.
[72]E. Clowes Chorley, "The Missionary March of the Episcopal Church," *Historical Magazine of the Protestant Episcopal Church*, XVII, No. 1 (March, 1948), p. 7.
[73]Bishop Kemper's Letters, Vol. 23, Nos. 76 and 111, Oct. 8, Nov. 16, 1840.

from time to time: the Rev. Samuel Johnson of Lafayette, and the Rev. Mr. Adams, who was on his way to Mishawaka, among them. He told of the lay readers' efforts to hold the congregation together and of the urgent necessity of filling the pulpit before the legislature met or Mr. Beecher would attract some of the membership. It was never an easy thing to find the properly inspired and dedicated man to lead the church, especially in those days of eloquent oratory and strong convictions—as witness the politicians of the day.

This was an autumn of stormy political debate. Calvin Fletcher recounts in his diary a description of a great rally in a grove 200 yards east of Governor Noble's house. There were two speakers' stands with Governor Noble at one and David Wallace at the other. In the morning, A. S. White, and Mr. Cravens spoke; in the P.M., Wallace and O. H. Smith. An eagle flew from the east, passing over the stand where Mr. White was speaking, and this was taken as a good omen. Six or eight thousand had dinner on the grounds and after dark went to the courthouse for further speeches.[74]

Eight days later saw the opposition in possession of the town with Vice-President Richard Johnson parading, escorted by twenty-five hundred or three thousand horsemen—a forerunner of the Rough Riders of the T.R. campaign about sixty years later. It was claimed that twelve or fifteen thousand attended Johnson's speech in Pratt's Grove. A member of the opposition noted: "His address was very common as is said by good Judges."[75] The result of the election is a matter of history, our state hero, General Harrison, being elected President of the United States.

The year closed with the usual noisy celebration of Christmas Eve, aided and abetted by a large assembly of bad boys in an eruption of disorderly conduct, getting a huge collection of tar

[74]Calvin Fletcher's Diary, Oct. 5, 1840.
[75]*Ibid.*, Oct. 14, 1840.

barrels together and having a roaring fire in the street.[76] Like the illumination, alas, many of the celebrants were probably lit up equally with spirits!

1841 The years 1841 and 1842 were years of frustration and discouragement in the annals of Christ Church. In spite of the untiring efforts of the vestry and the help of Bishop Kemper, it was not until November, 1842, that the Rev. Mr. Moses H. Hunter became the leader of the church. In the intervening two years, invitations to prospective rectors were sent to numerous clergymen among whom were T. C. Pitkin of Lawrenceburg, D. V. M. Johnson of Michigan City, Eigenbrodt, Leacock, Nathaniel T. Bent of Charlestown, Massachusetts, George W. Freeman, D. D., of Swedesboro, New Jersey, Johannes E. Jackson of Virginia, H. M. Bartlett and Lamon of Evansville. Perhaps the small border town and the offer of $500 in addition to the missionary stipend[77] had very little drawing power to anyone in a more attractive situation.

Mr. J. M. Moore of the vestry was exceptionally active in the work of replacing Mr. Britton.[78] In the long interval between rectors the congregation carried on at a low ebb in the best manner it could between an occasional visiting minister or Bishop Kemper and volunteer lay readers. One can imagine the reverberations of the lonely footfalls of the faithful few who looked after the church.

> "So lonely 'twas, that God himself
> Scarce seemed there to be."

There was some dissatisfaction that Mr. Britton was not recalled[79] but the prevailing thought was that it would be inexpedient, a judgment shared by Bishop Kemper,[80] although Mr. Britton was greatly loved by many.

[76]Calvin Fletcher's Diary, Dec. 24, 1840.
[77]Bishop Kemper's Letters, Vol. 25, No. 40, Sept. 25, 1841.
[78]*Ibid.*, Vol. 25, Nos. 5, 10, 108, Aug. 9, 13, Dec. 1, 1841.
[79]*Ibid.*, Vol. 24, No. 93, May 3, 1841.
[80]*Ibid.*, Vol. 24, No. 3, Jan. 2, 1841.

The visiting clergymen were indeed very few and far between, Bishop Kemper[81] in January and in June; Mr. Britton on February 14;[82] and the Rev. Mr. Thayer[83] on his way to Mishawaka; and Bishop Kemper again in the last days of March and first of April 1842.[84]

In September, Mr. George H. Dunn of the vestry was prevailed upon to conduct lay services and the response was gratifying, and an attempt of a few friends of the Sunday school to revive it was quite encouraging.[85]

The year 1841 saw calamity flare on the national level, too, for President William Henry Harrison died on the fourth of April, the bad news reaching Indianapolis on the tenth.[86] Public memorial services were held and a sorrowful and silent parade of citizens, military organizations with muffled drums, and volunteer fire companies marched to the south portico of the Statehouse where prayers were offered by several ministers and a speech was made by Governor Bigger.[87]

The mention of fire companies reminds us that at that time the Marion Engine House operated as a volunteer fire organization. Its engine house was located among the trees within the Governor's Circle on the north side facing up Meridian Street. The second floor was used by the city council for its meetings and records. Christian Schrader's drawings, illustrated facing page 72, show it in detail and as being a close neighbor of the little wooden Christ Church. Its officers and members bore names well known in early Indianapolis history. It is said that on several occasions over-zealous practical jokers set fire to this engine house before its final destruction by fire in 1851.[88] It is said that the

[81]Bishop Kemper's Letters, Vol. 24, No. 3, Jan. 2, 1841.
[82]*Indiana Journal* (Indianapolis), June 26, p. 2, col. 4; Feb. 13, p. 3, col. 2, 1841.
[83]*Ibid.*, Nov. 5, 1841.
[84]Bishop Kemper's Letters, Vol. 26, Nos. 12, 19, 20, 28, March 21, 27, 28; Apr. 3; 1842.
[85]*Ibid.*, Vol. 25, No. 40, Sept. 25, 1841.
[86]Calvin Fletcher's Diary, April 10, 1841.
[87]*Ibid.*, April 17, 1841; *Indiana Journal* (Indianapolis), April 24, 1841, p. 2, col. 4.
[88]Charles Dennis, *Indianapolis News*, March 2, 1916, p. 22, cols. 2-4.

incendiaries were probably "persons to whom members of the company had in some way become persona non grata."

Bishop Kemper, after making visitations in the part of Missouri lying along the Missouri river,[89] came to Indianapolis to preside over the fourth annual convention of the Indiana Episcopal parishes, meeting at Christ Church May 28–31, inclusive. Seven of the clergy and nine lay deputies representing six parishes attended, and the Rev. Mr. Britton, then at New Albany, Indiana, acted as secretary. The most important event was the election of a bishop. On the first ballots of both the clergy and the lay order, Bishop Kemper was unanimously elected but reluctantly refused the honor, considering his pressing duties connected with the wider field to which the whole Church had appointed him as having the first call. At the 1942 diocesan meeting, Bishop Kemper mentioned the death of Mr. Arthur St. Clair, the first senior warden of Christ Church.

The Diocese of Indiana found it as difficult to find a bishop as Christ Church to secure a rector. In a special convention in 1843, the Rev. Thomas Atkinson of the Diocese of Maryland was elected and declined. In 1847 the Rev. Samuel Bowman also refused, and in 1848 the same outcome resulted after the election of the Rev. Francis Vinton. It was not until 1849 that the Rev. George B. Upfold of the Diocese of Pennsylvania accepted the honor and responsibility.

While these affairs were occupying the attention of the congregation, and while many of the members were enjoying and discussing the new essays written by a man named Emerson from Massachusetts, the flux of world events was surging and bubbling in many countries. Among the most important of these was the taking over of the Mexican government by Santa Anna and the British taking Canton.[90] These aggressions of the west-

[89] *Spirit of Missions*, VI, No. 6 (June, 1841), p. 185.

[90] George Palmer Putnam, A.M., *Tabular Views of Universal History* (New York and London: G. P. Putnam's Sons, 1919), pp. 192-3.

ern nations in the East kindled the fire of hate from which we are all being scorched.

There is only one record extant of a visiting clergyman at Christ Church in addition to Bishop Kemper in the first quarter of 1842, and that was of the Rev. Robert B. Croes "recently of 1842
New Jersey," who was in Indianapolis for a very short time in January.[91]

Bishop Kemper spent Passion Week at Christ Church carrying quite a heavy load of services, and we can well appreciate his feeling as he poured out his heart in a confidential letter to one of his strongest rectors, incidentally taking a mild fling at our renowned friend Henry Ward Beecher who according to Bishop Kemper had an aptitude for sniffing the winds of opportunity:

". . . During Passion W. & Easter—8 days, I celebrated our full services 14 times & pr. 6 written and 8 ext. sermons. I think I may truly say I will never do so again. Last monday & tuesday I really suffered.—& perhaps am not yet fully rested. But what could I do?—to hear 3 bells—Baptist, & Old & New School—ringing every morng at 8—& every night at 7—during our solemn week when we had peculiar & prescribed services—and to know that the 2 Luth: with the Methodists were worshipping at the same time! Our people attended—but very few others: and now it will take the best clergyman a year to regain the footing we once had here. The course of Beecher is to my mind very unsatisfactory and alarming. All he requires of a person is to join the Church—repentance, doctrine, practice—are not urged—join & every thing will follow: it was his way—he was not converted until after he had joined the Ch! He professes the greatest liberality—constantly prays in public that our Ch may be supplied—and steadily calls upon every member who attends his meeting more than once. If told our Ch is preferred, the answer is, never mind, join us—& I'll hand you over to the Epis: Ch. Ought not the manner in which such men procure our baptised members be exposed, and denounced as insulting and intrusive? . . ."[92]

Our good bishop evidently did not like to see a rival minister using such two-fisted methods so necessary to win and keep church members in those days of uncertain and shifting church loyalty.

[91]*Indiana Journal* (Indianapolis), Jan. 10, p. 3, col. 5; Jan. 13, p. 3, col. 2, 1842.
[92]Bishop Kemper's Letters, Vol. 26, No. 28, April 3, 1842.

The Dr. Mears family was a great source of strength to the parish and in an old undated clipping, Mrs. F. S. Newcomer informs us that "Dr. Ewing Mears, son of Dr. Geo. W. Mears, now of Philadelphia, was the handy boy of our neighborhood. As a part of his duties he made the fires in the church, rang the bell, pumped the organ, and sang in the choir." Years later, while living in Philadelphia, Dr. Ewing Mears became a great benefactor to Christ Church, giving several handsome memorials to his parents at the time of its redecoration in 1901. The Mears family was most hospitable to Bishop Kemper, but even the most well-meant attentions had their amusing human reactions, as the following excerpt from a letter that Bishop Kemper wrote to his daughter indicates: ". . . I shall be driven I fear to the necessity of insisting upon staying at taverns, in order to get more time to myself. Under the most favourable circumstances I am compelled to waste a great deal of time in families. Here at Dr. Mears the fire place in my bed room smokes, so when it is cool I have a parlour to myself—but the good lady is very talkative—& the Dr. wants to look at the newspapers—and my own writings which I have on the table appears to be examined more closely than I could wish—so I am annoyed out of most of my time. Best love, . . ."[93] Such human touches as these make our predecessors seem closer to us.

Bishop Kemper made an effort to have the pulpit of Christ Church supplied for several Sundays following his departure after Easter—Johnson the seventeenth, Laird the tenth, and Dr. Wylie the twenty-fourth. It seems that there was still some hope of the Rev. D. V. M. Johnson of Michigan City accepting the vacant rectorship.[94]

The first days of March, it had rained so hard and long that some of our congregation had thought of releasing a dove when the rain ceased, to see if it would return with any evidence of

[93]Bishop Kemper's Letters, Vol. 26, No. 20, March 28, 1842.
[94]*Ibid.*, Vol. 26, No. 28, April 3, 1842.





THE EARLY CHRIST CHURCH FROM EAST AND WEST MARKET STREET

From drawing by Christian Schrader in the Indiana State Library

(Actually, the small fire engine house "B" was burned
just before the rectory "A" was built)

earth! It is recorded in Calvin Fletcher's diary under the date of March eighth, that the high waters were assuaging rapidly and that several flat boats had left.

In June, on the eleventh, a brilliant sunny day that so often enriches that month, Martin Van Buren, lately President of the United States, made his entrance into the city, meeting with military honors, including a huge parade[95] possibly passing within sight, certainly within hearing, of the lonely little church. It was after leaving Indianapolis that the bribed stagecoach driver purposely upset Mr. Van Buren in the Plainfield mudhole because he had opposed improving the National Road!

On April 1, our citizens learned of the Mexicans' attack on Texas.[96] We wonder if they realized the significance of the event and our own future relation to it.

While it seems odd to us in this day and generation, it was not until the fall of 1842 that state and federal laws were enacted forbidding imprisonment for debt.[97]

A commentary on the freight transportation of the times should be made by noting that during that month of October, one hundred wagons a day rumbled through Indianapolis from the counties of Hendricks, Boone, Montgomery, Vigo, Hamilton, Putnam, etc. loaded with golden wheat on their way to Lawrenceburg on the Ohio River. Most farmers made two journeys and did not spend more than fifty cents per trip! Wheat brought fifty cents a bushel at Lawrenceburg, higher by five or six cents than at any other point on the Ohio. It was thought that this rush to market was caused by the prevailing low prices of salt, coffee, and unbleached cotton shirting on the river.[98]

A race course had been opened near the town, the first formally operated here. Its activities were suspended on the fifth in

[95]Calvin Fletcher's Diary, June 11, 1842.
[96]*Ibid.*, April 1, 1842.
[97]*Ibid.*, Nov. 6, 1842.
[98]*Ibid.* Comments at end of October 1842.

honor of a visit from the popular Henry Clay of Kentucky. Such events were marked by the inpouring of hosts of people from nearby counties. A great parade of eight or ten thousand proceeded on Washington Street to the ground near Governor Noble's home where there were already as many more. A huge dinner was served and speeches made by Mr. Clay and Senator Crittenden.[99]

Minstrel shows were a favorite amusement in those days and the strains of the new songs, "Old Dan Tucker" and "Hail, Columbia" were rendered in close harmony by the curved row of "blackfaces," their eyes rolling and their mouths enlarged by camouflage. More intellectual entertainment was being furnished by the dramatic readings of Charles Dickens, but he got no closer to Indianapolis than Columbus, Ohio.

The first parish register records that on October 13, 1842, Deacon Moses Hunter was invited to take charge of the church, and on the tenth day of November entered upon the duties of his station. So at long last the hoped for day had come and new life surged in the congregation, once more proving the vitality of the church. All honor to those sturdy and steadfast souls who gathered together in twos or threes or larger groups and remained constant and devoted during the long leaderless interval.

[99]Calvin Fletcher's Diary, Oct. 5, 1842.

CHAPTER IV

MR. HUNTER AND MR. JOHNSON, THE WELL-BELOVED

Come, labor on.
The toil is pleasant, the reward is sure, . . .
Jane Laurie Borthwick

A man he was to all the country dear, . . .
Oliver Goldsmith

On a bright, sunny Sunday morning, January 8, with deep, glittering snow covering the ground, lending beauty even to the big square edifice in the Circle and to the neighboring homes and churches, Mr. Hunter was ordained into the priesthood by Bishop Kemper, assisted by the Rev. Andrew Wylie, the Rev. Samuel R. Johnson, and the Rev. R. B. Croes. Five candidates were confirmed in the afternoon,[1] among whom was the artist Jacob Cox,[2] whose painting of the Madonna and Child, now hanging near the entry door, brightens the parish house. Bishop Kemper wrote to his daughter that "Mr. Hunter is an interesting man and promises to be useful."[3] 1843

Among the Kemper letters (Vol. 27, No. 36, Jan. 8, 1843) appears the following statement signed by Moses H. Hunter on the day of his ordination: "I do believe the Holy Scriptures of the Old and New Testament to be the work of God, and to contain all things necessary to salvation; and I do solemnly engage to conform to the doctrines and worship of the Protestant Episcopal Church in these United States."

About three-thirty o'clock, February 6, in bitter cold weather, Browning's hotel, at which Bishop Kemper often stopped, caught fire. General and almost complete confusion prevailed. Neighbors

[1]Bishop Kemper's Letters, Vol. 27, No. 38, Jan. 9, 1843.
[2]*Parish Register* (1837–1850), p. 130.
[3]Bishop Kemper's Letters, Vol. 27, No. 38, Jan. 9, 1843.

carried all kinds of belongings into the street. To add to the complications and difficulties, the wells and reservoirs were all tightly frozen. Finally, though, with the help of "both engines," wet blankets, and two lines of bucket-passers, the fire was conquered after a corner of the roof was lost and some of the rooms damaged.[4]

In spite of the primitive tone of such chronicles, "progress" was beginning to transform our pioneer state. Changes in transportation and manufacturing were building up the drowsy towns into enterprising cities. The population of northern Indiana was increasing rapidly and frontier influences and customs were gradually fading away.

Mr. Hunter lost little time in giving up his bachelor status, for on March 16, in Hamilton county, Ohio, he was united in marriage with Miss Catharine Hammond.[5]

On December 30, 1842, our parishioner Charles W. Cady was elected treasurer of the Indiana Historical Society which had been organized in 1830—one of the earliest of the state historical societies still flourishing.

During the winter and spring there was fevered excitement among a certain superstitious group called the Millerites, who firmly believed that the end of the world was imminent. A number of awe-inspiring, natural phenomena stimulated their belief, for a severe earthquake in January and a fiery, non-periodic comet spreading its scimitar-like tail across the southwestern sky[6] in February and March was enough to make many begin to think of their past lives. Later, torrential rains, culminating in swirling, muddy floods, covered the river bottoms, breaking the canal banks[7] four or five miles above the town, cutting off the water power of the mills for several weeks. The Millerite agitation probably did not invade the staid membership of Christ Church,

[4]Calvin Fletcher's Diary, Feb. 6, 1843.

[5]*Indiana Journal*, March 1, 1843, p. 3, col. 1.

[6]Sir Robert Ball, LL.D., D.Sc., *The Story of the Heavens* (London, Paris, New York, Toronto and Melbourne: Cassell & Co., Ltd., 1908), p. 352.

[7]Ignatius Brown, "History of Indianapolis," Logan's *Indianapolis Directory* (Indianapolis: Logan & Co., 1868), p. 44.



THE REV. SAMUEL LEE JOHNSON

and the fact that our honored and worthy vestryman and prominent citizen, Dr. George W. Mears, was confirmed on May 28 doubtless had no connection with the anticipated catastrophe.

Philip Sweetser, a revered member of the vestry of Christ Church died on April 29, and the remainder of the group adopted appropriate resolutions, its members wearing "the usual badge of mourning upon the left arm for the space of thirty days, . . ."[8]

The Indianapolis bar held a memorial meeting in his honor in the office of James Morrison, for he had been an important member. He was also a law partner and son-in-law of United States Senator James Noble. Mr. Sweetser and Senator Noble had been prominent in conducting the prosecution of the notorious murderers of several unoffending Indians at the falls of Fall Creek in 1824.[9]

That some of our best citizens and parishioners had not lost their pioneer exuberance is proved by a brief entry in the diary of Calvin Fletcher reading, "Mr. Yandes had a personal encounter with James Morrison"!

The school for young ladies established by Mrs. Britton must have been regarded as successful by the Church people, for on January 15, 1844, a successor, St. Mary's Seminary, was chartered by the legislature with James Morrison, George H. Dunn, George W. Mears, Charles Cox, Jeremiah Foote, William H. Morrison, and Joseph M. Moore, the vestry of Christ Church, as trustees, ex officio. These men realized the necessity and value of teaching Christian religion along with the three R's and more advanced studies in establishing character and the appreciation of true values in the youth of the land. The Lutherans and Roman Catholics still have parochial schools and who can tell how much moral damage has been done by the prohibition of religious teaching in our public schools?

[8] *Indiana State Journal*, May 3, 1843, p. 3, cols. 5–6.

[9] John H. B. Nowland, *Sketches of Prominent Citizens of 1876* (Indianapolis: Tilford & Carlon, Printers, 1877), p. 157.

The following statement, taken from the *Indiana State Journal* (Indianapolis) of June 14, is very revealing as to the nature of the educational opportunities then prevailing:

"YOUNG LADIES' SEMINARY,
Indianapolis.

"This Institution will be opened for the instruction of pupils on Wednesday, 26th of July, 1843, under the immediate supervision of Mr. SAMUEL L. JOHNSON, A.M., who has for several years been engaged in teaching in one of the most eminent literary institutes of the west.

"Mr. Johnson will be assisted by a competent number of able and experienced Female Teachers, and the Patrons of the school are assured that *such only* will be employed.

"According to the usual custom in Seminaries of this kind, a regular course will be established, which will occupy three years, denominated the Junior, Middle and Senior years. Young ladies systematically pursuing and completing the course, will be entitled to a medal or diploma. Those, however, not desiring to pursue the above named course, will have the privilege of engaging in such studies as may be deemed best adapted to their wants.

PREPARATORY STUDIES.

"English Grammar, Geography, Hale's History of the United States, Colburn's first Lessons in Arithmetic, Smith's Arithmetic.

JUNIOR YEAR.

First Term,
- English Grammar
- Ancient and Modern History with Atlases
- Davies' Bourdon's Algebra

Second Term,
- Smellie's Philosophy of Natural History
- Mrs. Lincoln's Botany
- Geometry [Legendre]

MIDDLE YEAR.

First Term,
- Geometry completed & Plane Trigonometry
- Paley's Natural Theology
- Gray's Chemistry

Second Term,
- Hitchcock's Geology
- Combe's Physiology
- Olmsted's Natural Philosophy begun
- Blair's Lectures begun (University edit.)

SENIOR YEAR.

First Term,
- Olmsted's Natural Philosophy completed
- Blair's Lectures completed
- Burret's Geography of the Heavens
- Upham's Mental Philosophy.

Second Term,
- Butler's Analogy
- Wayland's Moral Science
- McIlvaine's Evidences of Christianity.

"Care will be taken, during the whole course, to cultivate *habits of accuracy* in Orthography, Reading, Writing and Composition.

"The study of *Latin* and *Greek* may be pursued either in connection with other studies or separately, as may be desired.

Terms.

"*Primary Department*—First Class, per quarter	$3 00
Second Class,	4 00
For the regular course.	6 00
Music—Piano Forte, with singing,	10 00
Guitar,	10 00

"Instruction will be given in the *French* and *German Languages*, at a reasonable extra charge

"For lessons in Linear and Perspective Drawing, Painting in water colors, Oil Painting, Transparencies, &c &c, Embroidery, French Needle work, Floss flowers, Wax flowers and fruit, reasonable extra charges will be made

References.

"Bishop M'Ilvaine, of Ohio
D. B. Douglass, L.L.D., President of Kenyon College, Ohio.
Rev. Jno. Sandels, Professor of Languages, do.
E. C. Ross, A. M., Professor of Mathematics and Natural Philosophy, Kenyon College
Rev. Alfred Blake, Principal of Milnor Hall, Gambier.

James Morrison
N. West
G. H. Dunn Indianapolis
C. Cox
June 6—tf."

This school occupied a frame building just north of the church across the alley, but very soon a recitation building was erected just north of the church with funds furnished by Dr. Mears,[10] and the former house leased as a boarding place for out-of-town students.[11] The faculty was high grade and the school quite a success for several years, graduating many lively girls later to become prominent in church and city affairs, among whom were Mrs. John Love, Mrs. Anna C. Baggs, Mrs. William Mansur, and Mrs. John M. Kitchen.

The question of education was a subject of hot debate. Henry Ward Beecher invited Calvin Fletcher to attend the meeting of the college of teachers, but he declined. No newspaper nor leading politician in the state dared raise his voice in favor of popular education,[12] and Calvin Fletcher wrote in his diary, "Our town are blessed or cursed with many schools—Some 8 or 10 females are teaching . . . methodists under Miss Lasure the Pre[t] under the Misses Axtles, the Episcopalians under 2 or 3 male & female teachers & indipendants in great numbers"[13]

The pupils of the seminary when attending the church services had the pleasure of listening to the strains of familiar hymns led by a choir composed of Isaac Kiersted, Charles Cox, Jacob McChesney, Abby Kiersted, Susan Dunn and Catharine Phalan, with Sarah Palmer as organist.[14]

From May 25 to 27, 1843 the sixth annual diocesan convention was held in Christ Church with eight clergymen present at the opening session. Five parishes were represented by faithful laymen. A special convention authorized by Bishop Kemper convened on September 29, for the purpose of electing a bishop, but it met with disappointment—the person chosen did not accept. The meeting of these genuinely devoted men was marked

[10]*Vestry Minutes*, Aug. 1, 5, 2–; Sept. 4, 1850.
[11]Jacob Piatt Dunn, *Greater Indianapolis* (Chicago: The Lewis Publishing Co., 1910), I, p. 129.
[12]Calvin Fletcher's Diary, Jan. 12, 1843.
[13]*Ibid.*, Oct. 24, 1843.
[14]"Christ Church Sewing Guild," *The Church Chronicle* IV, No. 7 (Oct., 1902), p. 2.

by formal and informal expressions of "profoundest sentiments of attachment" to beloved Bishop Kemper.

While attending this convention, the representatives from Delphi were so impressed with the proportions and beauty of Christ Church that when they returned home they contracted for a Gothic church after the same plans for St. Mary's parish.[15]

A number of concerned citizens, led by Henry Ward Beecher, became alarmed by the paucity of native forest trees in the growing village. The early comers had almost denuded the streets of shade trees. Indeed, within the Circle, where a fine grove of flourishing maples had sheltered out-of-door religious meetings before the churches were built, certain villagers, more enterprising than farsighted, had razed the trees in search of firewood, so during the time we are considering, only a few spindly locust trees surrounded the yellow brick so-called Governor's Mansion. Mr. Beecher said he could "think of but three forest trees now standing . . . within a space one mile square—two elms and one buckeye."[16] Thus began the fruitful effort, later so successful in making Indianapolis a city of cool, shady streets.

Our parishioners, Dr. George W. Mears, Dr. Livingston Dunlap, and James Morrison, were appointed along with a few other substantial citizens as members of a commission to erect suitable asylums for the deaf and dumb, the blind, and the insane. We take great pride in learning that the religious life of these fine men of our congregation flowered in their daily activities. The basis of their religion must have been an abiding and passionate faith that every opportunity should be grasped to actively participate in improving all sorts of human relationships. Cynicism evidently had no place in their souls, and very apparently they realized their obligations to all conditions of men. After the asylum for the blind was built, Dr. Mears became a trustee.[17]

[15] *Indiana State Journal*, Nov. 22, 1843, p. 3, col. 5.

[16] "Indianapolis in 1843—A Henry Ward Beecher Letter," *Indiana Magazine of History*, III, No. 4 (Dec., 1907), pp. 191–3.

[17] *Indiana State Journal* (Indianapolis), Aug. 31, 1847, p. 1, col. 5.

The year ended with the usual inappropriate Christmas and New Year's pistol shots. Some ingenious youths, who probably had no lethal weapons, made their noise by tightly inflating and bursting hog bladders.[18]

The Rev. Mr. Hunter was our rector not more than a year, and there is little information concerning his ministry aside from what we have already stated, beyond a few words on page 17 of
1844 the 1844 *Journal of . . . Diocese of Indiana* referring to him as the "late learned, amiable and eloquent rector." A study of the record of his subsequent short stays in various parishes would indicate a roving disposition or an inadequacy of some nature.

From the first of January, upon the invitation of the vestry of Christ Church, Mr. Samuel Lee Johnson, principal of St. Mary's Seminary, had conducted the church services in addition to his school duties.[19] This he did, to such general satisfaction, that on June 25, he was named rector[20] and was ordained on September 8, by Bishop Kemper, assisted by the Rev. Messrs. Wylie, Croes, Johnson, and Drummond.[21] Thus began one of the really constructive periods of Christ Church, for Mr. Johnson was a consecrated man of ability, resourcefulness and kindliness, who became deservedly popular.

On January 15, 1844, the first of the four acts constituting the charter of the Diocesan Corporation of the Protestant Episcopal Church in the state was passed by the Indiana General Assembly. It named as trustees George H. Dunn, Abner T. Ellis, Joseph M. Moore, Zebina Gould, and James Morrison, empowering them to purchase, hold, and receive personal and real property for the support of a bishop and to aid itinerant and superannuated ministers of the church and their widows and children. It provided for the annual election of trustees and forbade the disposal of property except for the purpose of investment and limited the

[18]Calvin Fletcher's Diary, Dec. 25, 1843; Jan. 1, 1844.
[19]*Journal of . . . Diocese of Indiana*, 1844, p. 25.
[20]*Vestry Minutes*, June 25, 1844.
[21]*Parish Register* (1837–1850), p. 20.

amount of the property of the diocese to $100,000.00. This act was not amended until April, 1881.

The lay activities of parish members continued to be of wide scope. The paintings of Jacob Cox were exhibited and met with wide approval.[22] Upon the death of Governor Noble in February, Messrs. James Morrison, W. Hannaman, J. M. Moore, and C. W. Cady were among a committee named to make preliminary arrangements for the funeral, and Mr. Morrison, although of a different political party, acted as one of the pallbearers.[23]

The summer was extremely hot, but not too torrid to prevent the youngsters (and some oldsters) from keenly enjoying the arrival of a circus in the middle of July with a carriage drawn by two elephants shuffling through the dust of the National Road, followed by sixteen or eighteen bright, gaudy wagons giving precious glimpses of a lion, two lionesses, three hyenas, a zebra, a Bengal tiger, etc.!

At the other end of the entertainment scale, the melodious arias of *The Bohemian Girl* first delighted music lovers. The popular new tunes "Buffalo Gals," "The Blue Juniata," and "Open Thy Lattice, Love" by young Stephen Foster were being whistled on the streets and sung in the stuffy parlors of popular young ladies. Lectures on phrenology were popular, and some entire families had themselves examined by experts.

The business men of the church and city were ceaselessly discussing the affairs of the new Madison and Indianapolis railroad, completed within two and one-half miles of Columbus, Indiana. It took only five hours now to travel between Madison and Columbus. The completion of the Whitewater Canal also seemed important, although in the previous year the expenses of the Wabash and Erie Canal had exceeded its income in spite of the large increase in traffic.

[22] *Indiana State Journal*, May 18, 1844, p. 2, col. 7.
[23] *Ibid.*, Feb. 14, 1844, p. 2, col. 1, 2.

Doubtless Mr. Johnson and several of his congregation met, called upon, or had tea with Mrs. Harriet Beecher Stowe, who was visiting her brother Henry Ward Beecher in July. There is some evidence that she drew the character of Uncle Tom, in part at least, from Uncle Tom Magruder, an old Negro friend of her brother, who lived in his cabin at the corner of Noble and Market Streets. There are several similar circumstances in the families of both Toms that point to the likelihood of there being some truth in the theory.[24]

The dread question of slavery was being more and more discussed and an Abolitionist meeting was held in the seminary building in University Park in November.[25]

Another inconclusive convention held in Christ Church was reported on page 256 of volume II of *The History of the American Episcopal Church 1587–1883*, by William Stevens Perry, as follows:

"The special Convention met in Christ Church, Indianapolis, on the 5th and 6th of September, 1844, the missionary bishop being present and presiding. Eight clergymen and twelve laymen, representing nine parishes, were present. The Convention sermon was preached by the Rev. Solon W. Manney. Three parishes were received into union with the convention. The bishop having declared the Convention empowered to elect a diocesan, a motion to proceed to the election was referred to a committee, which reported adversely to the proposition, the diocese being 'weaker this year than in former years, about half of the parish clergy having removed during the past year, and as yet no new clergymen' having 'actually entered upon the duties of the parishes thus vacated.' The report of the committee was sustained by a vote of fourteen to six. . . ."

A statement, amusing to us now, was appended to the autumn announcement of St. Mary's reading: "Board may be had in respectable families from $1.25 to $1.50 per week."[26]

The storm of political controversy created a perfect maelstrom before the election of 1844. A radical wing of the Democrats, originating in New York, were derisively called the Locofocos because at one of their lurid meetings the regular Tammany

[24]Dunn, *Greater Indianapolis*, I, 242–4.
[25]Calvin Fletcher's Diary, Nov. 15, 1844.
[26]*Indiana State Journal*, August 31, 1844, p. 3, col. 6.

Democrats had put out their lights and the gathering proceeded illuminated with candles and locofocos, a current name for a certain kind of match. The name used loosely was often applied to the whole party. In turn, the Whig convention was referred to by the *Indianapolis Sentinel* as a "hob-nailed" mob, and so hob-nail became their sobriquet.[27] Debate became so violent that our rector and the preachers of other faiths alluded in their sermons to the danger of carrying the excitement too far.[28] The Methodists and Presbyterians deserted the Whigs, especially when it became apparent that Henry Clay, whom they regarded as a reactionary, was to be the presidential candidate.[29] The majority of the people evidently thought that the Democratic party had "freed itself from the dead issues of the past, and placed itself in harmony with the advanced thought of the times"[30] for the election resulted in a sweeping Democratic victory. James Whitcomb became governor of Indiana and Judge James Morrison president of the State Bank. Judge Morrison also served as president of the Board of Commissioners of the Sinking Fund. Joseph M. Moore was unanimously elected cashier of the Branch Bank in Madison.

Three members of the Standing Committee that year were from Christ Church. They were the rector, Mr. Johnson, chairman, Dr. Mears, and James Morrison.

Wedding announcements of the period seem to us rather 1845
amusing. There follows a characteristic one in which our rector was involved:

"Married,

In this vicinity, on Wednesday evening last, by Rev. Mr. Johnson, of the Episcopal Church, Mr. THOMAS N. MEEKER, Merchant, of Lafayette, to Miss SARAH D. WEST, daughter of the late Hon. Nathaniel West.

[27]Logan Esarey, Ph.D., *A History of Indiana from Its Exploration to 1850* (3d ed.; Ft. Wayne: The Hoosier Press, 1924), I, 532–3.
[28]*Indiana State Journal*, Aug. 3, 1844, p. 2, col. 1.
[29]Esarey, *A History of Indiana*, I, p. 531.
[30]*Ibid.*, p. 529.

With 'meek and quiet spirit' crown'd,
Woman oft happily is found,
Wherever one may seek her:
The WEST now shows a fairer case—
How one, erst deck'd with such a grace,
Becomes, by wedlock, MEEKER."[31]

Throughout the year the Whigs and especially the Abolitionists were intensely stirred up over the annexation of Texas, regarding it as a scheme to give the balance of power to the slave-owning states and make almost certain armed conflict with Mexico.

On the brighter side, Edward Eggleston's *The Hoosier School-Master* began to amuse the reading public, although there was some resentment at his revealing certain Hoosier crudities to the effete East. More seriously, the proper location of the first railroad station caused frequent and fervent argument.[32]

Death made his visitations, and as usual, was no respecter of persons. The obituary of one of our fellow church members read:

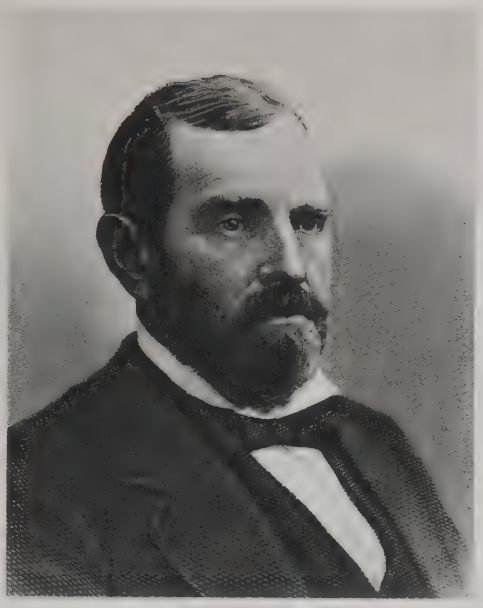
"DIED—On Wednesday, the 4th inst., at his residence on Meridian street, in the 76th year of his age, Captain Joseph Furbos.—In his younger days he followed the sea, and was for several years captain of a ship trading from Baltimore to the West India Islands. He moved to this place some years ago, and though poor, had the respect of all who were acquainted with him. He was a member of the Episcopal church, and much esteemed for his unfeigned piety.

'Thus Death, who kings and tars despatches,
In vain *his* life was doff'd;
For though his body lies under hatches,
His soul has gone aloft.' "[33]

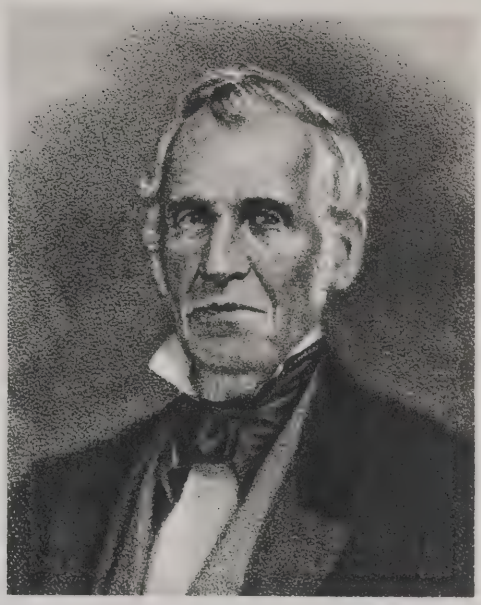
On the day of memorial services for Andrew Jackson, the dull boom of minute guns and the tolling of church bells were heard in Indianapolis, and Alexander Morrison, a brother of James and William H., was appointed to deliver a "eulogium" at the Statehouse Square.[34]

The old contest between High and Low Church was being revived by Edward B. Pusey, an English clergyman and a leader

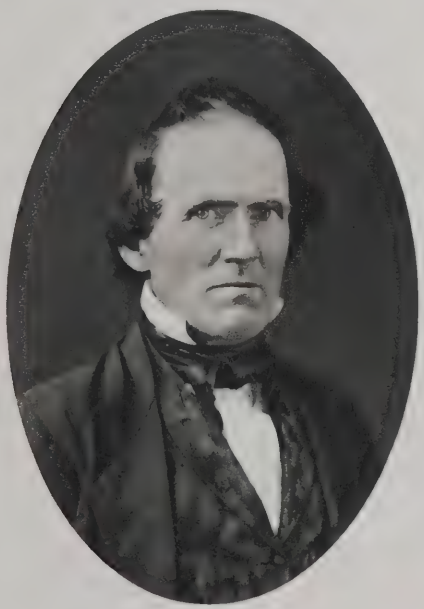
[31]*Indiana State Journal*, Feb. 19, 1845, p. 3, col. 3.
[32]Calvin Fletcher's Diary, March 10, 1845.
[33]*Indiana State Journal*, June 11, 1845, p. 3, col. 1.
[34]*Ibid.*, June 25, 1845, p. 3, col. 4.



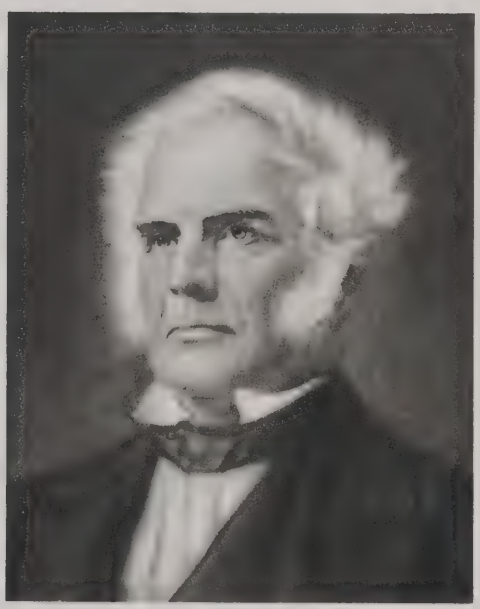
GENERAL JOHN LOVE



JUDGE JAMES MORRISON



CHARLES COX



DR. GEORGE W. MEARS

FOUR EARLY DEDICATED VESTRYMEN

in the Oxford movement. This cult was described by Sydney Smith, an English priest, noted for his insight and wit, as inflexion and genuflexion, posture and unposture, bowing to the east and curtseying to the west. "Puseyism" became almost a fighting word in Episcopal circles. The *Indiana State Journal* (Indianapolis), in its issue of December 24, 1845, describes the altar arrangement and the services in the Church of the Advent in Boston, showing how far the interest in the discussions had reached. In England, Disraeli, himself an Anglican, in private conversation, called the extreme forms of worship "High Jinks." Just how the movement affected our services is not known.

At the ninth annual diocesan convention in early July, again held in Christ Church, still another unsuccessful attempt was made to secure a diocesan. Bishop Kemper exhorted that "efforts be used to free each parish from debt." He also spoke very approvingly of Mr. Samuel Lee Johnson, saying that he "is abundant in labors; and as a Missionary and as principal of St. Mary's Seminary is doing much good, although he is not as much encouraged in either situation as he ought to be." Later in his address, he said, ". . . I have learned, to my great gratification, that St. Mary's Seminary is in a flourishing state, and that the annual examination which was lately held, was highly creditable to both teachers and pupils. I trust you will all use your best efforts to sustain so promising and useful an Institution."[35] 1846

The appropriation to Indiana stations from the Board of Missions for the year commencing October 1, 1846 was $2,500.00, of which Indianapolis received $225.00.[36]

Parish records show that Mr. Johnson's labors were rewarded by a healthy percentage of growth during his rectorship. That he was greatly beloved is proved by the memorial windows given to the little wooden church, now still serving to let light into the rector's office.

[35] *Journal of . . . Diocese of Indiana*, 1846, pp. 7–11.
[36] *Spirit of Missions*, XI, No. 10 (Oct., 1846), p. 359.

Plenty of interesting things were taking place in early Indianapolis to keep our predecessors in the congregation exercising their mental faculties. Caleb Mills and others were fighting an uphill, but finally victorious battle for free schools. Seven hundred Miami Indians were transported from Ft. Wayne to the West, the move being violently opposed by the traders who were making extortionate profits at the expense of the poor Indians.

The Mexican War began early in May and in spite of the feeling of many citizens that the war was ill-advised, the Governor's call for volunteers was patriotically responded to. Captain Lew Wallace, a young man of eighteen, enrolled a company in three days, and on September 24 they probably rumbled around the Circle, past Christ Church, in the wagons furnished by farmers, lovers of their country, who volunteered to haul the troops to Edinburg, the then terminus of the nearest railroad leading to Camp Clark, just east of New Albany.

The better element of the town had a hard fight to keep vicious characters, gamblers, and the sporting element from ruling the community, especially during the session of the legislature. A committee was formed for the purpose of ridding the city of the most obnoxious elements, and was finally successful, but only after the reprobates attempted to have the town charter repealed and to transfer the state capitol to some other county seat.

In December, Mrs. Irwin, the teacher of vocal and instrumental music at St. Mary's Seminary, gave a well-attended and successful concert in the Hall of the House of Representatives during the time the legislature was in session with promise of more.[37] Among other entertainments an East Indian juggler appeared.[38] At dinner parties and on less formal occasions, wild turkeys and saddles of venison were still the order of the day.[39]

1847 Early in January of the following year, violent and continued rainfall caused White River and Fall Creek to again rise to

[37] *Indiana State Journal*, Dec. 22, 1846, p. 2, col. 1.
[38] Calvin Fletcher's Diary, March 17, 1846.
[39] *Ibid.*, April 4, 1846, Dec. 16, 1846.

unprecedented heights. Muddy eddies carried away all of the rail fences in the bottom lands, drowning many sheep, cattle, hogs, and horses. The aqueduct of the canal over Fall Creek collapsed, with a great confusion of water, and some of the flood of that stream flowed through parts of the town. But the demoralization finally came to an end and the industrious inhabitants in time repaired all damage.

The great famine in Ireland called upon the generous in many countries to respond with help, and huge quantities of food were carried to the Emerald Isle by the British Navy. The *Indiana Journal* (Indianapolis) reported that a cash donation of $14.25 was received from the Episcopal Church of Indianapolis![40] Let us hope that subsequent additions were made to that sum or that many members of the congregation responded in other ways and through other channels.

In the spring of 1847, Mr. P. R. Pearsall, "late of Ohio," came to take charge of the music department of St. Mary's Seminary[41] and to be organist and choirmaster at Christ Church. With him came his family. Their coming was a distinct addition to Christ Church, and Mr. Pearsall became a leader in musical circles. Two years later he opened a music store and a quaint announcement was printed in one of the papers:

"MUSIC STORE.

"By reference to our advertising columns it will be perceived that we now have what has long been needed in this city, a 'Music Store,' where not only the most fashionable music is kept, but where the instruments to 'discourse it' can be had at fair prices.

"Calling in at Messrs. Hood & Noble's bookstore, the other evening, we were very politely invited into the counting room, by Mr. Pearsall, to listen to an instrument which has only been in use two years, called the 'Melodeon.'—We like its tones better than those of the Piano, and it has the advantage of being much cheaper, and not being so liable to get out of tune. Let all the lovers of good music, and especially those desiring to purchase

[40] *Indiana State Journal*, April 27, 1847, p. 2, col. 4.
[41] *Ibid.*, May 11, 1847, p. 3, col. 6.

musical instruments give Mr. PEARSALL a call—see his advertisement in another column."[42]

Mr. Pearsall was a loyal member of the congregation until his death in 1878.[43]

Fervent enthusiasm about railroads rose as the first rails slowly approached Indianapolis. Early in May, our churchmen, C. W. Cady, William H. Morrison, and William Hannaman were delegates to a railway convention. The popular interest culminated on October 1, when curious multitudes came to see the first cars arrive at 3 P.M. Governor Whitcomb spoke at the jubilant celebration, and for a week the cars were crowded with people enjoying the ride to and from Madison on half fare. Not one person in fifteen had ever seen a steam car.[44]

Coincident with the coming of the railroad, the various churches in Indiana co-operated in a widespread movement to promote religious education and the adoption of a more sanctified celebration of the Sabbath. A great convention was planned, committees were formed to visit church families to find "the number of persons and horses, each can accommodate." Messrs. Charles Cox and Jacob B. McChesney were the leading representatives of Christ Church in this activity.[45] Delegates from a large portion of the state met at the First Presbyterian Church (our neighbor on the same segment of the Circle) and doubtless much good was accomplished.[46]

The background of all activities and interests, of course, was the Mexican War. It was a great relief when the war ended in the spring of the following year in a victory for the United States, lessening somewhat the widespread strife in the world, for there were revolutions in Poland, Italy, Germany, and Austria.[47]

[42]*Indiana State Journal*, Jan. 27, 1849, p. 2, col. 1.
[43]*Parish Register*, 1868–84, p. 249.
[44]Calvin Fletcher's Diary, Oct. 1, 1847.
[45]*Indiana State Journal*, May 18, 1847, p. 2, col. 5.
[46]*Ibid.*, June 15, 1847, p. 3, col. 3.
[47]George Palmer Putnam, A.M., *Tabular Views of Universal History* (New York and London: G. P. Putnam's Sons, 1919), p. 195.

The state assembly had granted Indianapolis a new city charter on February 13, 1847, and at the ensuing election C. W. Cady was chosen city councilman for the Fifth Ward and later in the term became president of that body.[48]

Mr. Johnson noted in his annual report to the diocese that "St. Mary's Seminary, . . . now seems to be a promising institution. Seven young ladies, three of whom were from abroad, completed the course of instruction this year. Three of the pupils were confirmed at the last visitation of the Bishop." As the year closed though, Mr. Johnson, on account of the press of church affairs, was to retire as head of the seminary. At the vestry meeting accepting his school resignation, it was resolved that ". . . the collections made on the first Sunday of each Month" should be paid to Mr. Johnson.[49]

The financial and other affairs of the church were flourishing. A portion of the missionary stipend was withdrawn, and the minutes of the vestry reveal renewed activity, such as an effort to liquidate the church debt (March 7). Application for $200.00 was made to the Committee for Domestic Missions (March 22). There was consideration of making the pews free (July 3).

Miss Clara Johnson, sister of the rector, was authorized on March 3, 1848 to take charge of the seminary at the beginning 1848
of the next session, with the understanding that "'If the tuition bills amount to One thousand dollars per year, I will pay Thirty dollars rent, and upon all sums over that in addition to the $30—6 per cent. But should the income fall short of $1,000, no rent is to be charged.'"

The sixth annual session of St. Mary's Seminary began August 30, 1848, with the following faculty: Miss C. F. Johnson, Principal, assisted by Miss A. E. Johnson, in the Academical Department; Miss M. L. Smallwood, in the Primary; Mr. P. R.

[48]Brown, "History of Indianapolis," Logan's *Indianapolis Directory* (1868), pp. 46, 47, 49.
[49]*Vestry Minutes*, Dec. 27, 1847.

Pearsall, in Vocal and Instrumental Music; Rev. S. L. Johnson, Ancient Languages, Evidences of Christianity, and Ethics.

The public worry over a smallpox epidemic was broken into by an astonishing event—the receipt of the first telegram in Indianapolis, from Dayton, Ohio. It was taken from the wire by Isaac H. Kiersted, a vestryman of Christ Church, in a small office crowded with excited natives. Calvin Fletcher wrote in his diary: "It is one of the new agencies among men its remote effects, its great improv[t] is not known"[50]

Recognition of the ability and importance of some of Christ Church's congregation that year was the election of the Rev. Samuel Lee Johnson, James Morrison, George H. Dunn, George W. Mears, and Charles Cox as trustees of the diocese.[51] James Morrison was re-elected president of the State Bank without opposition.[52] Dr. Mears was chosen censor of the Indianapolis Medical Society and Professor of Obstetrics and Diseases of Women and Children of the Indiana Central Medical College established at Indianapolis by the trustees of Indiana Asbury University (now DePauw) at Indianapolis, and Dr. Dunlap was created Professor of Surgery and Surgical Anatomy in the same institution.[53] C. W. Cady became the secretary of the Merchants' Exchange.[54]

A glimpse of the church and seminary can be gained by quoting Mrs. Anna Baggs, long a devout communicant of Christ Church:

"But the sweetest, most pleasant memories to me were of the church. I was first won by the music. Mr. Wm. Morrison was the organist, and I was always delighted with the music.

"Among the members there was Abbie Pierce [Kiersted], one whom I always enjoyed very much, and while here, always attended old Christ Church.

. . . . . .

[50]Calvin Fletcher's Diary, May 10, 1848.
[51]*Journal of . . . Diocese of Indiana*, 1848, p. 41.
[52]*Indiana State Journal*, Dec. 18, 1848, p. 2, col. 1.
[53]Dunn, *Greater Indianapolis*, 1, pp. 547–8.
[54]Brown, "History of Indianapolis," Logan's *Indianapolis Directory* (1868), p. 59.

"Then there was Sue Dunn, beautiful Sue Dunn. She sang in the choir, and it always made me very unhappy when they would draw the little green curtains before her and I could not see her beautiful face. She died with heart trouble.

"Mr. Morrison had dyspepsia, people in those days always had dyspepsia or liver complaint. I always thought a great deal of Mr. Morrison, but was very much afraid of him. I was but a child, and children were seen and not heard.

"Judge Morrison was a very lovely man. He lived on the corner of Meridian and St. Clair streets. He was a member of the old school. He was a great friend to the young people. His sister belonged to Christ Church. Judge Morrison, his wife and three sons always sit about in the middle of the church.

"Then there was Doctor and Mrs. Mears. They had a young daughter and always had young people at their home.

"There was Mr. Jacob Cox, and Mr. Chas. Cox, the McChesneys, Mrs. McOuat, old Captain King, and Mrs. King, a very sweet, placid woman. Mrs. Fletcher, Mr. Cady, and by the way, I want to speak of Mrs. Cady. She was a lovely woman. Her life was beautiful. She was kind and benevolent. After Mr. Cady died I used to be with her more. She was always the leader. Mr. Cady died, leaving five children. I said to her, 'Abbie, how did you feel when you came in? What did you do?' She said to me, 'Do you suppose my Heavenly Father would allow me to be so lonely, or to suffer? Why, he would feed me even as the ravens.' I called my children around me and said, Children, this is your home, and we must do everything we can for each others happiness.' They must always look back with pleasant memories to their mother's small fireside.'

"Then there was Mrs. Browning and her family of three children who all belonged to the church.

"Chas. Stevens and his family, one of the few who still are in the church. His daughter Belle was a very charming young woman.

And the Smiths, with their family of four children. These people were really the founders of the church. Peter Switzer was a charter member. I can never forget the Sunday School and the Catechism learned in Christ Church. Mr. Wilkie was the teacher, and in those days, they taught nothing but the Catechism and sang one song, 'Lord dismiss us with Thy blessing.'

. . . . . .

"Judge Morrison was a charming man. Four young ladies boarded at his house: two Wiley's, Mollie Reed and Margaret Simonson. These young ladies were very gay and charming and naturally they drew young company to the house. Every year Judge Morrison gave two large parties. I had neither father nor mother.

. . . . . .

"Miss Love was a very dear friend and while she was living abroad I received letters from her. In one she said, 'This is a test of my love. I send you my first and only four leaf clover, which I picked from Mrs. Wesley's grave.' I kept it until it was nothing but dust and I had to part with it.

"Mrs. Nancy Cox was a very good woman and did a wonderful work. She never had an unkind word for any one."

"In 1844, the St. Mary's seminary was organized. Mr. Johnson was rector of the church and principal of the school. The school room was built at the rear of the church, and had two stories. The first floor was for the younger girls and the second for the older ones. Mr. Johnson taught the advanced classes, and Mrs. Johnson taught the others. They had a merry lot of girls. Whenever we would see the blood circulate and swell the veins in Mrs. Johnson's face we would know that something was coming. She would say, 'Young ladies, put up your books and prepare for the noon hour.' We would know then that we were to get a scolding. Mr. Johnson would pass through the room and look at us with a merry twinkle in his eye, giving us all the sympathy he dared.

"Two factions came up in the school. Miss Ann Law and Miss Mary Smith, two young ladies, were enrolled. Mrs. Johnson separated the girls, and each older girl was given a young girl to sit with her. I was given to Miss Mary Smith. I was very much frightened, and when Miss Smith came in and asked me if I was to be her seat-mate I answered, 'Yes, yes.' We were not to talk though. After a few day Miss Smith and I became very good friends, and that friendship still exists. When she used to sometimes speak a little sharp to me I would say, 'But now you know we are very good friends,' and she would always answer, 'Yes, and you did everything you could for me to be Queen of The May too, didn't you? The pupils were to decide who was to be Queen of The May, and it tied between Ann Law and Mary Smith. Neither side would give up and the faculty had to take it in hand. Miss Ellen Pratt was chosen Queen of The May. School closed and Miss Smith was sent to Cincinnati and never return to the school."[55]

"The school was very prosperous in 1845, 1846, 1847, but Mr. Johnson gave it up. Then there was an epidemic of typhoid fever. Mr. and Mrs. Johnson were both taken ill. Miss Love and I went one day to visit them. Mrs. Johnson was convalesing and refused to see any one, or to allow any one to see Mr. Johnson, but he heard us and said he wanted to see the young ladies. We went in and he took hold of my hand and said,—(Here she repeated a portion of the 23rd Psalm which I did not get. Ask Mrs. Baggs.)—It was such a beautiful lesson to me. Mr. Johnson died the next day. After Mr. Johnson's death I knew very little of the school."

[55]Programs of the Graduating Exercises for the years 1846 and 1847 and the 1846 Valedictory Hymn of the Seminary will be found in the Appendix pp. 343–345.

The year ended most disastrously for Christ Church. In November, the beloved and able Mr. Samuel Lee Johnson preached his last sermon. Illness confined him to his home until his death on Sunday, December 24, at 9 A.M., in the thirty-seventh year of his life.[56] Two funerals took place at the church on Christmas Day, that of the rector and that of Miss Matilda L. Smallwood, daughter of the Rev. William A. Smallwood of Zanesville, Ohio, who had been a teacher in St. Mary's Seminary.[57] The services were conducted by the Rev. Mr. Claxton of Madison.[58]

The loss of Mr. Johnson was a grievous one. The vestrymen resolved to "wear crape for the space of thirty days," and recommended "to all the communicants of Parish to wear some suitable badge of mourning for the like period." Bishop Kemper later speaking of Mr. Johnson said "that beloved and most amiable brother, . . . Let us all strive to imitate his meekness, perseverance and zeal."[59]

His obituary, was as follows:

"OBITUARY.

"Died at his residence in this city, on Sunday morning the 24th inst., Rev. Samuel Lee Johnson, Rector of Christ's Church, aged thirty-six years and seven months.

'Death loves a shining mark, a signal blow;
A blow, which, while it executes, alarms.'

"When and where we least expect it, death, in solemn and silent tread, steals upon the living, and often takes from our midst those, with whom we are least willing to part.—This sudden and mysterious dispensation of God's Providence has taken from a sorrowing wife, a most devoted husband; from a father and mother, a favorite son; from brothers and sisters a much loved brother; from this Diocese, a Clergyman able and honored in its Councils; and from the Church, a zealous and faithful Preacher of Christ. The deceased was a graduate of Kenyon College in the year 1839;—the consummation of a period, which had been fraught with trials and hardships, known only to

[56] *Parish Register* (1837–1850), p. 20.
[57] *Indiana State Journal*, Jan. 1, 1849, p. 3, col. 4.
[58] *Parish Register* (1837–50), p. 240.
[59] *Journal of . . . Diocese of Indiana*, 1849, p. 8.

those, who have had a similar experience in the work of obtaining an education. But notwithstanding the want of means to meet the expenses of his education; he perseveringly and successfully worked his way through; and by the labor of his own hands, acquired that intellectual cultivation and discipline, which he deemed so necessary to success, in the work of the ministry. In his class at College, he was reckoned among the first, and as an evidence reposed in him by his Alma Mater, and of the high estimation entertained of his abilities, he was appointed Tutor in that Institution, the year after he graduated.

"In this office he was eminently successful; unyielding in his duty, he was nevertheless mild, kind and friendly to all; and to such as were struggling with the inconveniences of poverty, he was all a *brother* could be. He thought none below him, but the *base*, and none above him but the *good*. He loved his parents, his kindred and his God. In his friendships, permanent and devoted, slow to take offence and so ready to pardon that, those who loved him once, loved him always. In connection with the duties of Tutor, he pursued his theological studies until the year 1843. In July 1843, he married and moved to this city. His first work here, was the founding of St. Mary's Seminary, an Institution, which under his superintendence, soon acquired a large patronage and a high reputation. He was ordained Deacon, at New Albany Ind., by the Rt. Rev. Bishop Kemper, in Nov. 1843, and sometime afterwards as Priest, at Indianapolis.

"After his ordination as Deacon, he was called to the Rectorship of Christ's Church, Indianapolis; and as Rector of the Church, and at the same time as Principal of St. Mary's Seminary, his efforts have been untiring to sustain and strengthen the one, by the faithful preaching of the everlasting Gospel; and to render the other an Institution of the highest standing. We believe he had the talents, and if he had been spared until the full development of his powers, he would have proved himself one of the greatest, as well as, one of the best Ministers in the Church. In Sept. 1848, he resigned the charge of the Seminary, that he might give his whole time and talents to the ministry of the Word and to the care of his flock. But scarcely had he entered upon this single service, in which he most delighted, when death came and summoned him on high. He is gone—gone forever; and his spirit mingles with the noble army of martyrs and with the Just made perfect, in the presence of the Eternal Son. On his head is a crown of glory, in his mouth a new song of thanksgiving and praise to God and the Lamb forever. We mourn! but blessed be God, we mourn not without the surest hopes. We believe, we feel, yea, we have the living and dying testimony that our beloved Pastor sleeps in Jesus. O, may we who survive learn from this melancholy event that, life is but 'a vapor that appeareth for a little and soon vanisheth away;' that here we have no 'continuing city'—no permanent home;

—and as were *his* dying words so, may *ours* be; 'The Lord is my Shepherd, I shall not want.'"

About ten years later, his widow, Mrs. Johnson, married Stoughton Fletcher, the brother of Calvin Fletcher, the diarist.[60]

In 1848, Mill's *Political Economy* was published in England. Gold searchers rushed to California singing the new song "Oh! Susanna." Charles Louis Napoleon Bonaparte was elected president of France, and the lugubrious measures of "Ben Bolt" were perpetrated upon the public.

[60] Calvin Fletcher Diary, Aug. 26, 1859.

CHAPTER V

MR. CAMP AND MR. TALBOT, THE BUILDER

And gladly wolde he lerne and gladly teche
Chaucer

Accept this building, gracious Lord,
No temple though it be;
We raised it for our suffering kin,
And so, Good Lord, for Thee.
Charles Kingsley

DAZED AND DISHEARTENED by the loss of Mr. Johnson, the vestry promptly attempted to fill the vacancy. There were four unsuccessful calls issued to prospective rectors from January until August. They were to the Rev. William C. French of Granville, Ohio; the Rev. Charles W. Quick of Chester, Pennsylvania; the Rev. Messrs. Parvin and Starkey from the same state. The salary offered the last three named was $500 annually, and all candidates refused.[1] Finally, the Rev. Norman W. Camp was offered
1849 a salary of $700 a year, which he asked to be paid quarterly in advance. He accepted and entered upon his duties on September 25.[2] In a paper by Mrs. Caroline B. Sloan, it was written that Mr. Camp "conducted a day school for boys in a room over the vestry."

The twelfth annual diocesan convention held in Christ Church was finally triumphant in winning the consent of the Rev. George Upfold, D.D., of Trinity Church, Pittsburgh, to accept the See of Indiana as his bishopric. Thus closed the official connections of beloved Bishop Kemper with the Diocese of Indiana. When he first came to the state in 1835, there were no Episcopal parishes. Upon surrendering his jurisdiction to Bishop Upfold, four-

[1] *Vestry Minutes*, Jan. 18–July 30, 1849.
[2] *Ibid.*, Sept. 20, 1849.

teen years later, there were twenty-three parishes.[3] His character, ability, energy, devotion to the cause of the Church and his gracious and winning personality had made him revered and loved. His benign appearance as shown by his portraits and photographs reveals all these priceless characteristics. The east window in the north transept of Christ Church is a memorial to him.

In 1849, a disastrous epidemic of cholera broke out in various cities of the country. Six thousand deaths occurred in St. Louis in the first seven months, and in July, 130 or 140 were dying every day in Cincinnati. One case had developed in Indianapolis. August 3 was set aside by the President as a fast day, all hands being dismissed from work.[4] Although Christ Church had no rector at the time, doubtless fervent prayers were offered that day in the little wooden Christ Church on the Circle.

The minutes of the meeting of the vestry held on December 3, concerning preparations for the consecration of Bishop Upfold, are not without interest. They read, in part: ". . . a Committee to prepare the lamps of the Church on the occasion" and one "to superintend the washing of the windows of the Church;" and another to "repair window frames" and a committee to seat strangers and to keep order; and "a Committee to provide accommodation for those of the Bishops & Clergy of the Church, who may be here on the occasion."

At the consecration held in Christ Church, the third Sunday in Advent, December 16, 1849, the Right Rev. Benjamin Bosworth Smith, D.D., of Kentucky, presided. The Right Rev. Cicero Stephens Hawks, D.D., of Missouri, with the Right Rev. Jackson Kemper, Missionary Bishop of the Northwest, presented Mr. Upfold, and the sermon was preached by the Right Rev. Charles Pettit McIlvaine, D.D., of Ohio. The Rev. Dr. Camp and other rectors of the diocese were present[5] with the congre-

[3]*Historical Magazine of the Protestant Episcopal Church*, XVII, No. 1, E. Clowes Chorley, "The Missionary March of the Episcopal Church," (March, 1948), pp. 8–9.
[4]Calvin Fletcher's Diary, July 5, July 30, Aug. 3, 1849.
[5]*Journal of . . . Diocese of Indiana*, 1850, p. 12.

gation. Bishop Upfold wrote later: "Just as I had been consecrated and had taken my seat as bishop in the chancel, the sun, which had been obscured by clouds for several days, suddenly shone forth in its brightness, and then again passed under a cloud. God grant this may be exemplified in the prosecution of my labors in this vast field of labor." At the beginning of his occupancy, the new bishop doubled as rector of St. John's, Lafayette, and took up his residence in that city.

A faithful vestryman of the church, Isaac H. Kiersted was temporarily lost in September by his removal for a period to Dayton, Ohio, as a result of his connections with the newly constituted telegraph company. James Morrison was elected to fill his place.[6]

Twenty-seven persons were confirmed during the year and the financial affairs of the parish eased somewhat as a result of "the flood of gold" from California, injecting life into all avenues of business.[7]

1850 On January 20, 1850, the rector was authorized "to contract with Mr. Schwaub of Cincinnati for an Organ for the Church to cost $600. . . ." and instructed to sell the old instrument to him on the best terms possible. On February 26, the vestry appointed a committee to arrange the gallery for the reception of the new organ. What really became of the old one is unknown. In March, an authorization was ratified to sell it to "the Church at Terre Haute," but later, on April 29th, entry was made of an offer from St. John's Church in Lafayette. Which, if either, sale was consummated is not known. During the same year, a Mr. Sullivan was made sexton, his compensation being fixed at $3.00 a month in the summer and $4.00 in winter!

Mr. John Warren, a communicant, generously gave time and labor for repainting the inside of the church and painting the organ, the gratitude of the vestry being expressed by asking him

[6] *Vestry Minutes*, Sept. 19, 1849.

[7] Logan Esarey, Ph.D., *A History of Indiana from Its Exploration to 1850* (3d ed.; Ft. Wayne: The Hoosier Press, 1924), I, p. 461.

"to select an unsold Pew . . . to have free use and occupancy of such Pew until further order of this Vestry." At the same meeting, there was a resolution adopted asking the rector to read from the desk for three consecutive Lord's Days a resolution deprecating the defacing of the Prayer Books of the church.[8]

The attention of the vestry was called to the affairs of the seminary by the owners of the property across the alley from the church, used as a boarding house for the pupils, wanting to sell. After due discussion, a bid was made for the house and lot, but was not accepted, so other arrangements had to be made. At the time, there were about fifty scholars in both departments and the school was said to be in a flourishing condition under Miss C. F. Johnson. However, a library was needed, as well as "apparatus, geological Cabinet, and a permanent boarding house."[9]

A most unusual ceremony took place in the middle of May. Dr. John Mason Gaston came over from the Methodists and insisted that he be baptized by immersion, and so Dr. Camp, together with three official witnesses, repaired to the banks of the canal in the afternoon and Dr. Gaston's wishes were complied with before a group of nearly a score of curious onlookers.[10]

At the annual convention of the diocese that year, the Rev. Joseph C. Talbot, of the Diocese of Kentucky, a visitor, was admitted to a seat in the convention and "preached an able and instructive missionary sermon" at the Friday evening service."[11] No doubt the impression that he made caused his subsequent call to the rectorship of Christ Church. Judge James Morrison was elected one of the deputies to the next General Convention and was appointed on a committee to revise the constitution and canons of the diocese.[12] Dr. Camp reported that the church family consisted of 153 adults, 108 children, that there had been

[8] *Journal of . . . Diocese of Indiana*, 1850, p. 43–4.
Vestry Minutes, April 29, 1850.
[9] *Journal of . . . Diocese of Indiana*, 1850, p. 44.
[10] *Parish Register* (1837–1850), p. 17.
[11] *Weekly Indiana State Journal*, June 15, 1850, p. 2, col. 6; p. 3, col. 1.
[12] *Ibid.*, June 15, 1850, p. 3, col. 1.

21 baptisms and the same number of confirmations during the year. The Sunday school consisted of 80 children, with 10 teachers, and the Bible class averaged 15 in attendance.[13]

Adopting the farsighted plan of improving the church property in times of prosperity, the proceeds from the ladies' fair that year went largely into the refreshing of the church.[14]

The summer was an extremely dry one, no good rain falling from May 27 until July 13.[15] The corn shriveled in the fields and on the Circle swirls of dust settled on the surrounding churches, homes, and other buildings, and upon the parched trees, making a most doleful sight. An influx of German workmen and other itinerant people were believed to have brought a devastating outbreak of cholera to Indianapolis which raged during the summer. This dread disease was no respecter of persons, many left the city and very few attended church. The services of the physicians of our congregation and the rector were in overwhelming demand. During the worst of the epidemic, private carriages were called upon to act as hearses.[16]

But this remorseless plague, too, finally passed away, and the bereaved families gradually resumed their familiar duties, interests, and pastimes. Sporadic Abolitionist meetings began and stations of the underground railroad commenced to be established.[17] Jenny Lind stirred America with her lovely voice. Thanksgiving began to be generally observed by business houses.[18] Dr. Alexander Campbell preached to large audiences for two evenings and on Sunday in the Masonic Hall.[19] The imaginations and emotions of the literarily inclined were stimulated by Tennyson's "In Memoriam" and Dickens's *David Copperfield*.

[13] *Weekly Indiana State Journal*, June 22, 1850, p. 3, col. 2.
[14] *Vestry Minutes*, June 17, 1850.
[15] Calvin Fletcher's Diary, July 13, 1850.
[16] *Ibid.*, July 22, 26, Aug. 4, 9, 12, 13, 15, 17, 22, Sept. 5, 1850.
[17] Logan Esarey, Ph.D., *A History of Indiana from 1850 to 1920* (3d ed.; Bloomington, Indiana: Indiana University Bookstore, 1935), II, p. 624.
[18] Calvin Fletcher's Diary, Nov. 28, 1850.
[19] *Ibid.*, Nov. 9, 1850.

In the Christ Church circle, Mr. Downie, Professor of Music, volunteered to train the choir gratis, and his offer was accepted with thanks "provided the selections of music be approved by the rector."

Indianapolis boasted of a population of 8,091, with two other Indiana rivals of about the same size, New Albany and Madison. Our city had no waterworks or streetcars, and only a few streets were paved with boulders. At night there were no street lamps, and citizens stirring abroad still carried lanterns.

In March of 1851, the peace was disturbed by the puffing and 1851
clanking of a new railroad, the Peru, completed as far as Noblesville. The trip could be made in a breath-taking hour and a half, stopping several times on the way. The celebration of its opening day was marred by some young men of Indianapolis becoming "intoxicated with liquor greatly to the grief of those who have regard to the character of our place."[20] Although intemperance had lost caste in the little town in the thirty years of its existence, there was a special effort at this time in the interest of sobriety. Political parties lined up on the point at issue and the April election was won by the Temperance faction by a close vote. Calvin Fletcher regretted "that The Episcopalian Church took a stand against good order in this instance." Indeed it seems that the "wet" candidate for mayor, John T. Morrison, was a supporting member of Christ Church.[21]

A period of heavy rainfall persisted that spring, drenching the forests and filling the swollen streams. The canal was closed for a full month.[22] Of far greater import was the first appearance of an awkward, rattling machine known as the McCormick reaper. Curious farmers came in droves to see the demonstrations that spelled the doom of the old biblical method of cutting grain.

On the nineteenth of March, the vestry, meeting in their room at the church, resolved to collect the balance of present

[20]Calvin Fletcher's Diary, March 11, 1851.
[21]*Ibid.*, April 26, Nov. 29, 1851.
[22]Esarey, *A History of Indiana*, Vol. I, p. 440.

subscriptions and solicit additional ones to settle the last payment on the new organ. An election of vestrymen was held on Easter Monday, and later delegates were chosen to attend the diocesan convention at Madison. Other important business of the year was connected with St. Mary's Seminary, and raising a fund for the support of the rector for the ensuing year.

The list of subscribers for 1849–50 shows the modest requirements, the "pillars" of the church, and the names of generous friends who were not members of the congregation:

	Amount Subscribed	Amount Paid	
George W. Mears	$60.00	$60.00	
J. B. McChesney	60.00	60.00	
V. C. Hanna	25.00	25.00	
Charles Cox	30.00	30.00	
Jacob Cox	30.00	30.00	
I. H. Kiersted	20.00	Removed not Paid	
Charles W. Cady	30.00	30.00	
George McQuatt	10.00	10.00	
J. T. Williams	10.00	10.00	
Anna Kiersted	10.00	10.00	
Alexander Graydon	3.00	3.00	
C. A. Ferguson	10.00	10.00	
Wm. H. Morrison	60.00	60.00	
Stephen Major	25.00	25.00	
James Morrison	60.00	62.50	Overpaid $2.50
John H. Rea	5.00	4.75	25 cts. due
Jeremiah Foote	25.00	25.00	
Isaac Blackford	5.00	5.00	
T. Bullard	15.00	15.00	
John B. Dillon	3.00	3.00	
Gordon Browning	5.00	5.00	
William L. Saltmarsh	5.00	5.00	
Alex I. Elder	3.00	3.00	
Mary B. West	40.00	40.00	
Wm. G. Dunn	5.00	5.00	
T. McNaught	3.00	3.00	
S. G. Warren	5.00	5.00	
D. Gregg	3.00	3.00	
M. Fitzgibbon	3.00	3.00	
John T. Morrison	10.00	10.00	
A. L. Vorhees	20.00	20.00	
George E. West	20.00	20.00	
Sam A. Duval	20.00	5.00	
J. P. Siddall	3.00	3.00	

	Amount Subscribed	Amount Paid	
Charles Mayer	3.00	3.00	
Benjamin Pottago	8.00	8.00	
Benj. L. Lang	15.00	15.00	
William Sullivan	5.00	5.00	
P. B. L. Smith	10.00	10.00	
M. F. P. —	3.00	3.00	
J. W. Dugan	5.00	5.00	
J. P. Cravins	3.00	3.00	
D. R. Elder	2.00	1.00	Dead
C. N. Burgess	3.00	3.00	
R. Browning Jr.	5.00	5.00	
F. A. Dugan	5.00	5.00	
Hugh O'Neal	5.00	5.00	
E. Kitchen	30.00	30.00	
H. A. Fletcher	5.00	5.00	
J. F. Merrill	1.00	1.00	
Wm. S. Horn	5.00	5.00	
Benj. C. Horn	5.00	5.00	
Wm. H. Talbott	10.00	10.00	
H. V. V. Johnson	10.00	10.00	
C. N. Ferguson	2.50	2.50	
J. N. Sweetser	2.50	2.50	
J. D. Defries	2.50	2.50	
Cash	.50	.50	
	$787.00	753.25/100	

Recapitulation

Whole amt. of subscription	$787.00	
Over paid by Judge Morrison	2.50	
	789.50	
Amt. collected on Subtn.	753.25	
Amount due	36.25	

I H Kiersted $20 removed.
J H Rea .25 bal.
S A Duval 15 removed.
D R Elder 1.00—Dead

36.25

From Dr. Camp's diocesan report comes the following: "Bible Class, instructed regularly every week until last April, when, owing to my own ill health it was discontinued; delivered 5 lectures on the Virgin, compilation and history of the Book of Common Prayer, and the doctrines, discipline and polity of the

Prot. Ep. Church." It was said that no one could wrench so much meaning out of a passage in the Bible as Dr. Camp. Twice during the year, Mr. Britton, the former rector, then in Ohio, preached in the church.[23]

An unusually ingenious method of keeping order in Sunday school classes of unruly teen-age boys was introduced in one of the churches on the Circle, an idea which probably was promptly adopted by Christ Church. A beautiful and attractive young lady or two were brought into such groups, the results being immediate and gratifying.

The second marriage of William H. Morrison, to Miss Mary Tinker, daughter of Captain W. Tinker, of Cincinnati, occurred in June.[24]

Many lovers of art and wild life were depressed that year by the death of J. J. Audubon, and many devotees of novels of adventure mourned the passing of James Fenimore Cooper. The international brew was heated to the boiling point by the seizure of the French government by Napoleon III.

1852 On New Year's night, 1852, the surrounding gloom was dispelled by gas lights, furnished by a company, one of whose incorporators was our vestryman, Charles Cox. The first attempt was something of a fizzle, for the gas was "adulterated with air," but in a few days, "Nearly all the stores along Washington Street" were brilliantly lighted "with the glorious effulgence of the gas."[25] By the following April, over seven thousand feet of pipe had been laid and thirty bushels of coal were being consumed daily by the gas furnaces.[26] This modern development must have highly impressed the band of Indians who held a crowd-drawing powwow in Indianapolis New Year's evening.

The air then began to fairly sizzle with outbursts of all kinds

[23] *Journal of . . . Diocese of Indiana*, 1851, p. 48–9.
[24] *Weekly Indiana State Journal* (Indianapolis), June 7, 1851, p. 3, col. 6.
[25] *Daily Indiana State Journal*, Jan. 5, 1852, p. 2, col. 5; Jan. 7, 1852, p. 2, col. 6.
[26] Ignatius Brown, "History of Indianapolis," Logan's *Indianapolis Directory* (Indianapolis: Logan & Co., 1868), p. 61.

of culture: art, music, and poetry, along with the more humble building of railroads and other commercial activities.

The Handel and Haydn Society practiced "at the school room attached to the Protestant Episcopal Church."[27] The vitality of the Christ Church congregation and its background of faith were well exemplified by the number of its members who took leading parts in this flowering of the arts in the now growing city. The names of Miss Mears, Mr. Jameson, Mr. and Mrs. Downie, and Professor Currie, who married Miss Mary P. Sweetser, also of our congregation, frequently appeared on the programs[28] of their entertainments. That unique, energetic, and talented person, Sarah T. Bolton, composed poems to be set to music, which were given before the society.[29] The concerts were well attended and wholesomely enjoyed.

Our Mr. Pearsall, "the veteran music teacher," opened a singing school for girls. His terms were "*twenty five cents* for a term of twelve lessons—three in a week— . . ."[30] The school was evidently a success, for several concerts by Mr. Pearsall's "little scholars" were held and the notice of the one of June 18 was followed by word that "Downie's Saxe Horn Band also gave our citizens a 'free blow' " at Concert Hall the same evening.[31] In May, his daughter, Miss N. J. Pearsall was united in marriage with Mr. F. M. Randall, of Lafayette, by the Rev. Dr. Camp.[32] Mr. Pearsall was also a member of the music committee for the Sabbath school celebration held in the Statehouse Square on July 5.[33]

Superior architecture began to flourish with the arrival of Francis Costigan to design the Blind Asylum, the Bates House, and many outstanding residences.[34] Also, William Tinsley, the

[27] *Daily Indiana State Journal*, Jan. 3, 1852, p. 3, col. 1.
[28] *Ibid.*, April 3, 1852, p. 2, col. 6.
[29] *Ibid.*, Feb. 21, 1852, p. 3, col. 1; April 13, 1852, p. 2, col. 3; June 12, 1852, p. 2, col. 2.
[30] *Ibid.*, May 21, 1852, p. 2, col. 4.
[31] *Ibid.*, June 21, 1852, p. 2, col. 1.
[32] *Ibid.*, May 29, p. 2, col. 6.
[33] *Ibid.*, June 9, 1852, p. 2, col. 5.
[34] *Ibid.* (Indianapolis), Feb. 3, 1852, p. 3, col. 1.

talented Irishman, was chosen to plan the new buildings for the North Western Christian University which, as many will remember, occupied a large area at College Avenue and Thirteenth Street. Three and a half years later, Tinsley became the architect of Christ Church.

Horace Rockwell, of Fort Wayne, exhibited religious paintings at Wesley Chapel,[35] which was located on the southwest segment of the Circle. The work of George Winters, who specialized in realistic paintings of Indians, received favorable press notices.[36] The noblest painter of them all, though, was our parishioner Jacob Cox, who, at this time, was so encouraged by the demand for his work that Peter Fiske Reid, the painter-poet of Cincinnati, announced, "You may be glad to know that he has resigned his tin pans and sheet iron for sheets of canvass, and cold chisels for warm pencils. He has left the tinning business, and devotes his powers entirely to the art. This will afford him more comfort but less *tin*!"[37]

The *Daily Indiana State Journal* of January 22, stated that the Rev. Dr. Camp was prepared to teach French or German for what seems to be a tremendously high fee, as compared with previously listed courses, of $25.00. One dollar of each such fee was promised to the Grand Lodge of Masons, and another dollar to the local Widow's and Orphan's Society,[38] a group of good Samaritans of which Mrs. Dunlap, Mrs. Major, Mrs. George West, and Judge Morrison were members.[39] The bait was further sweetened by an offer to read with the students ten evenings in each language without extra charge.

St. Mary's Seminary was filled to capacity in the middle of February.[40] Attendance varied during the autumn and winter terms from 80 to 110 as published in the parochial report.

[35] *Daily Indiana State Journal*, Jan. 12, 1852, p. 3, col. 1; Jan. 21, p. 3, col. 1.
[36] *Ibid.*, Dec. 28, 1852, p. 2, col. 5.
[37] *Ibid.*, Oct. 16, 1852, p. 2, col. 2.
[38] *Ibid.*, Jan. 22, 1852, p. 3, col. 1.
[39] *Ibid.*, Nov. 20, 1852, p. 2, col. 4.
[40] *Ibid.*, Feb. 14, 1852, p. 3, col. 1.

In a Sunday school census conducted late in February, Episcopalians listed sixty-one pupils out of a total of sixteen hundred and thirty-four of all denominations.[41]

Considerable heat was again generated on the subject of temperance, for early in the year, meetings were held almost every evening in school houses, churches, or in the courthouse or Temperance Hall. Prominent enthusiasts made soap box speeches on Washington Street, at which crowds of a thousand listeners occasionally gathered. In April, though, the Temperance people were defeated at the polls and for a time the movement quieted down, but boiled over again in August of the following year when a son of a prominent bishop (not Episcopal) was found dead in consequence of delirium tremens. At that, many citizens became enraged and some banks and business houses pledged themselves not to have any dealings whatever with individuals who used or sold alcoholic products.[42]

February must have been a lively month in Indianapolis, for in addition to all these events, Kossuth, the Hungarian patriot, arrived and was properly dined and feted, leaving for Louisville after collecting approximately $1,000 for his country's cause.[43]

In the same month, the Terre Haute and Indianapolis Railroad was opened for through business.

On April 12 and 14, and on May 1, large flights of passenger pigeons flew over and nested in the neighborhood. In these days, the good people of the church had been enjoying the succulent passenger pigeons upon their tables. In 1888 occurred the last great flight of these pigeons ever seen over Indianapolis, so soon to be wiped out by the ruthless murder of the beautiful birds.

On the evening of April 22, H. F. West addressed the Episcopal Sunday School Association in the vestry of Christ Church.

[41]*Daily Indiana State Journal*, Feb. 21, 1852, p. 3, col. 2.
[42]Calvin Fletcher's Diary, Jan. 25, Feb. 3, 6, 10, 17, 18, April 5, 1852; January 28, August 18, 1853.
[43]Brown, "History of Indianapolis," Logan's *Indianapolis Directory* (1868), p. 65.

Members and other interested persons were invited to attend.[44] A little later in the month, the vestry "ordered that collection be taken Each Sabbath . . . for the purpose of" meeting the assessment for Bishop Upfold's traveling expenses.[45]

May was a busy month for the parish. The ladies of the Sewing Society presented a silk gown, scarf and cassock, a fine linen surplice, and two cloths for the communion table.[46]

Dr. Camp tendered his resignation on the twenty-fourth[47] to go to Hoboken, New Jersey, and the diocesan convention convened at Christ Church on the twenty-seventh.[48]

Late on a July afternoon, chattering groups of citizens hurried around the Circle returning from the first balloon ascension here, made from the Statehouse Square.[49] Some of them were doubtless discussing the city marshal's attitude toward enforcing the new laws about the Sunday closing of business houses.[50]

In September, the vestry called the Rev. Charles C. Taylor, of Ann Arbor, Michigan, to fill the vacant rectorship but he declined. They were successful, however, in securing the services of Miss S. A. Bailey as principal of St. Mary's Seminary.[51] The Rev. D. E. Loveridge, of Lafayette, was kind enough to take some services in Christ Church in the latter part of November and the first of December.[52]

Before the year was out, the Rev. Mr. Joseph C. Talbot, of Louisville, Kentucky, was called as rector at $800.00 a year, and upon his arrival the following March, one of the most successful and constructive eras in the church's history began.

Before that time, though, the sad news came of the death of the

[44] *Daily Indiana State Journal*, April 22, 1852, p. 2, col. 2.
[45] *Vestry Minutes*, April 28, 1852.
[46] *Ibid.*, May 11, 1852.
[47] *Ibid.*, May 24, 1852.
[48] *Daily Indiana State Journal*, May 27, 1852, p. 2, col. 2.
[49] Brown, "History of Indianapolis," Logan's *Indianapolis Directory* (1868), p. 66.
[50] *Daily Indiana State Journal*, June 2, 1852, p. 2, col. 3.
[51] *Ibid.*, Sept. 1, 1852, p. 2, col. 6.
[52] *Ibid.*, Nov. 27, 1852, p. 2, col. 5; Dec. 4, 1852, p. 2, col. 5.



THE RT. REV. JOSEPH C. TALBOT
Builder of Christ Church

venerable Bishop Philander Chase in Illinois,[53] and also word of the passing of Henry Clay, Daniel Webster, and the Duke of Wellington.[54]

Bishop Upfold officiated in Christ Church at least one Sunday in January and one in February, the new rector, Mr. Talbot, 1853
arriving about March first. He brought an atmosphere of stimulating brightness with him. P. R. Pearsall, the well-known musician, was made organist with a salary of $100.00 per annum.[55] A committee was appointed to superintend raising the fronts of six pews next to the chancel to a proper height.[56] In May three delegates and their alternates were elected to attend the diocesan convention in Lafayette.

The treasurer's report for 1852–1853 listed $17.00 to domestic missions, $13.00 to diocesan missions, and $4.15 for wood and candles, among other expenditures.

In July and August, the town buzzed like an angry hive of bees. A respected Negro, named Freeman, who had lived here some fifteen years and was a sexton in one of the churches was seized by slave hunters from Kentucky as an escaped slave. After being unfairly lodged in jail for two months while bitter words were exchanged and energetic actions were taken in his behalf, Freeman was finally released.[57] By a strange coincidence, *Uncle Tom's Cabin* was being played for the first time in Indianapolis to crowded houses in Washington Hall.[58] The combined influences of these two events must have increased the tension.

On the other side of the world, Commodore Perry was opening that Pandora's Box—Japan.

Citizens of an intellectual bent attended the lecture that Horace Greeley delivered at Masonic Hall on Henry Clay,[59]

[53]*Daily Indiana State Journal*, Sept. 30, 1852, p. 2, col. 2.
[54]George Palmer Putnam, A. M., *Tabular Views of Universal History* (New York and London: G. P. Putnam's Sons, 1919), p. 204.
[55]*Vestry Minutes*, March 29, 1853.
[56]*Ibid.*, April 18, 1853.
[57]Calvin Fletcher's Diary, June 21, 23, 27, Aug. 22, 27, 1853.
[58]Brown, "History of Indianapolis," Logan's *Indianapolis Directory* (1868), p. 66.
[59]Calvin Fletcher's Diary, Oct. 14, 1853.

and a little later listened to the dulcet tones that Ole Bull extracted from his violin, but the feeling of at least one of his auditors was that the program was a little too high-brow.[60]

The Indianapolis and Lawrenceburgh Railroad reached Indianapolis, and the progressive spirit of the city was exhibited by the opening of the Union Railway Depot, the first in the land. In the few years following, several other roads were completed[61] and the town fairly earned the name of the "Railroad City."

Having been at Christ Church long enough to have gotten an
1854 enlightened understanding of the people and the condition of the parish, Mr. Talbot really struck out like a mighty warrior of the Lord. The new year brought a resolution to build a rectory on the east side of the church lot. The first estimate of cost, $1500.00, was quickly raised to $2500.00. Later, plans were expanded to include a cellar under the whole house and a stone foundation.[62] On May 29, the vestry resolved to borrow $950.00 for the rectory, giving a mortgage for the balance.

The congregation, highly appreciating their new rector, acknowledged his fine work by increasing his salary to $1,000.00 and offered him the use of the rectory rent free. The gratitude of the entire membership of the church was formally expressed to him for his enlightened spiritual leadership.[63]

Joseph C. Talbot had been born in Alexandria, Virginia, of Quaker parents, and educated in the Academy there. He went west to Louisville, Kentucky, in 1835, to engage in the mercantile and banking business. He was baptized into the Episcopal Church in 1837, became a deacon in 1846, and priest in 1848, founding St. John's Church in Louisville, which he served until coming to Indianapolis.

He was a man of fertile thought, bright cheerfulness, and was

[60] *Calvin Fletcher's Diary*, Dec. 5, 1853.
[61] George S. Cottman, "Internal Improvements in Indiana," *Indiana Magazine of History*, III, No. 4 (Dec., 1907), pp. 163–172.
[62] *Vestry Minutes*, Jan. 2, 19, May 18, 1854.
[63] *Ibid.*, May 29, 1854.

an engaging speaker[64] and conversationalist. While not a great theologian, nor the possessor of profound knowledge, his fascinating personality, backed up by energy and ability, elevated him into the small group of really great rectors of Christ Church and, later, into a wider field.

The affairs of the church became almost incandescent with enthusiasm and interest. The ladies of the Sewing Circle were requested to loan to the vestry a sum for the church debt.[65] Capt. John Love volunteered to collect the pledges for the rector's salary, due October 1; and Dr. Mears, the subscriptions on the parsonage owing January 1, 1855; while Dr. Gaston agreed to gather the funds due January 1 to meet the rector's salary.[66] Subscriptions due on the parsonage before and on September 1, 1854 were to be collected by Mr. Lang. No half measures would do for the congregation to show its gratitude to Mr. Talbot, and so a stable was ordered to be built, a cistern dug, and suitable pavement laid.[67] The illustration facing page 62 shows the front of the rectory to the right of the church. By modern standards, it was modest indeed. During its construction, the Sunday school pupils were told that every penny given meant another brick for the house.[68]

Mr. Talbot was honored this year with the honorary degree of D.D. by the Western University of Pennsylvania.[69]

In February, 1854, James Morrison retired from the presidency of the State Bank on account of his health. Calvin Fletcher, an old professional rival, wrote in his diary (Feb. 13) that although the judge was usually a violent opponent, his decisions in connection with banking affairs were extraordinarily fair.

In March, the treasurer of the church was ordered to place

[64]John H. B. Nowland, *Early Reminiscences of Indianapolis* (Indianapolis: Sentinel Book and Job Printing House, 1870), pp. 414–5.
[65]*Vestry Minutes*, Dec. 25, 1854.
[66]*Ibid.*, Aug. 16, 1854.
[67]*Ibid.*, Aug. 16, 1854.
[68]Mrs. Caroline B. Sloan, Paper in Christ Church Archives.
[69]Nowland, *Early Reminiscences of Indianapolis*, p. 414.

$2000.00 worth of insurance on the building and $600.00 on the organ, and the rector was instructed to notify the congregation that the collection would subsequently be taken during the morning service and not in the afternoon.[70]

The financial report of April 17 shows total receipts of $1744.42. The sexton received $48.00, the organist $60.00, $76.00 for the bishop's support, $37.25 for diocesan missions, $18.04 for domestic missions, Nashota Mission $15.00, and the New Orleans sufferers $105.50.[71] These latter entries flash from the page of the records, a golden example to the congregation of later years of the virility and vision of a small church struggling for growth and even survival, of giving generously to missionary advance and to the relief of suffering. It can be seen that the Church has its greatest survival value when it is pouring out its life to others.

At this point, a new citizen, afterward to make his mark in the world, stepped off the train from Lawrenceburg—Benjamin Harrison, a grandson of our old hero William Henry Harrison. He first visited William Sheets[72] who lived on the southeast corner of Pennsylvania and Ohio Streets, and later established his home on Illinois north of Tinker Street.

Bishop Upfold's influence was felt in the parish life. In June a trip to Nashota and in November the convocation of the clergy of central Indiana in Christ Church were noted in his diary, together with visiting with the Rev. Dr. Talbot and dining with Dr. Mears. The good bishop made an entry in his journal at the end of each year, stating the number of miles he had traveled. The score for 1854 was 1500.[73]

Political parties were in a chaotic state of flux during the year. The Democrats had supported the hated Kansas-Nebraska bill which split the party wide open in Indiana. Several important

[70] *Vestry Minutes*, March 13, 1854.
[71] *Ibid.*, April 17, 1854.
[72] Harry J. Sievers, S.J., *Benjamin Harrison. Hoosier Warrior. 1833–1865* (Chicago: Henry Regnery Co., 1952), pp. 88–9.
[73] Bishop Upfold's Diary, June 5, Nov. 15, 28, Dec. 31, 1854.

editors and Oliver P. Morton were among other leaders who bolted, and when the election came, a fusion group, known as the People's party, backed by Whigs, Temperance and Antislavery men, the Know Nothings (a party originated to oppose the alleged highhanded political methods of naturalized citizens and the Romanists), along with other malcontents, succeeded in electing a general assembly favorable to their views. Out of the mêlée emerged the Republican party.[74]

The year closed in Indiana with a short bankers' panic, when eighty or ninety free banks suspended payment and a run on some Indianapolis financial institutions commenced.[75]

On the twenty-seventh of December, Horace Mann delivered a lecture on his favorite subject, education, in the First Presbyterian Church and that evening, on women's character at College Hall.[76] Our celebrated diarist Calvin Fletcher, also wrote, "A great many deer have been killed & brot to market this year They soon will be destroyed."[77]

Abroad the Crimean War was getting into full swing.[78]

The dawn of the new year saw no weakening in the efforts of Dr. Talbot in behalf of the church. He loaned $949.92 toward the 1855
cost of the new rectory and the balance was covered by three notes to be paid January 1, 1856, 1857, and 1858, secured by a mortgage on the ground occupied by the rectory.[79] During Lent Dr. Talbot issued printed letters of admonition to those of confirmation age to join the church. Also neat cards were issued announcing the times of the various services.[80]

To further show their appreciation to their rector, the vestry resolved on August 6, to pay Dr. Talbot the amount of the oversubscription that had resulted from the collection made to raise

[74]Esarey, *A History of Indiana*, II, pp. 637–640.
[75]Calvin Fletcher's Diary, Dec. 31, 1854.
[76]*Ibid.*, Dec. 27, 1854.
[77]*Ibid.*, Jan. 18, 1854.
[78]Putnam, *Tabular Views of Universal History*, p. 211.
[79]*Vestry Minutes*, Jan. 29, 1855.
[80]Examples in Christ Church Archives.

the amount of his salary. Lists of subscribers to the rector's fund and for the rectory, together with amounts, appear in the vestry minutes of October 1, and in December the Ladies' Sewing Circle was warmly thanked for the $659.50 they had given toward the rectory as a result of their fair.

In May, Indianapolis was visited by one of those English literary women, the Hon. Amelia M. Murray, who afterward wrote about her experiences. She evidently rated some attention from Governor Wright who ". . . came early and took me to his house. At half-past ten o'clock we went to the Episcopal church, where the duty was admirably done by a Mr. Talbott (later the Bishop), originally from Kentucky, who preached a sermon, good in matter as in manner. . . ."[81]

When the showers of April were assisting in the miracle of spring, Mr. Pearsall offered to play the organ for the church another year for $150, $20 of which was to be retained as his contribution toward church expense.[82]

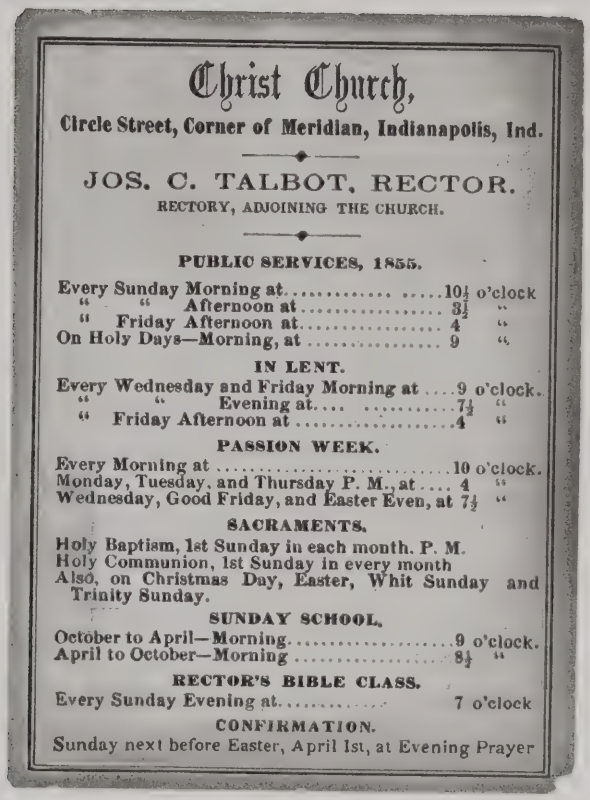
The *Indianapolis Directory, City Guide and Business Mirror*, published in 1855 by Grooms & Smith, the first directory of our city, has this notice on page 18:

> "Protestant Episcopal.
>
> "Christ Church—North side of Circle street, Thos. C. Talbott [Joseph C. Talbot], Rector. Rectory adjoining the Church. Hours of worship, every Sunday morning at 10½ o'clock; every Sunday afternoon at 3½ o'clock. In Lent: Every Wednesday and Friday morning at 9 o'clock; every Friday afternoon at 4 o'clock. Sabbath School: October to April, morning, 9 o'clock; April to October, morning, 8½ o'clock."

Mrs. Caroline B. Sloan was the authority for the tale that when Frank McCready [a son of the 1854–56 mayor of Indianapolis] was a small boy, his principal employment during the service was to get his mother's attention distracted in some other direction so that he could unbutton the pew door and slip out

[81]Jacob Piatt Dunn, *Indiana and Indianans* (Chicago and New York: The American Historical Society, 1919) I, p. 503.

[82]*Vestry Minutes*, April 2, 1855.



Christ Church,

Circle Street, Corner of Meridian, Indianapolis, Ind.

JOS. C. TALBOT, RECTOR.

RECTORY, ADJOINING THE CHURCH.

PUBLIC SERVICES, 1855.

Every Sunday Morning at ..... 10½ o'clock
" " Afternoon at ..... 3½ "
" Friday Afternoon at ..... 4 "
On Holy Days—Morning, at ..... 9 "

IN LENT.

Every Wednesday and Friday Morning at .... 9 o'clock.
" " Evening at .... 7½ "
" Friday Afternoon at ..... 4 "

PASSION WEEK.

Every Morning at ..... 10 o'clock.
Monday, Tuesday, and Thursday P. M., at .... 4 "
Wednesday, Good Friday, and Easter Even, at 7½ "

SACRAMENTS.

Holy Baptism, 1st Sunday in each month. P. M.
Holy Communion, 1st Sunday in every month
Also, on Christmas Day, Easter, Whit Sunday and Trinity Sunday.

SUNDAY SCHOOL.

October to April—Morning ..... 9 o'clock.
April to October—Morning ..... 8½ "

RECTOR'S BIBLE CLASS.

Every Sunday Evening at ..... 7 o'clock

CONFIRMATION.

Sunday next before Easter, April 1st, at Evening Prayer

CHRIST CHURCH SERVICE CARD, 1855

and away. Whether or not this juvenile activity had an influence upon the vestry in considering the removal of the doors from the church pews, except those on the sides, will have to remain a matter of conjecture.[83]

The sociable Dr. Talbot lost no time in beginning his parochial work on New Year's Day by calling on several members of his 1856
flock. He was always especially faithful in his visits to those who were ill.[84] He was in popular demand to officiate at weddings. Among those of special interest to the congregation was one of March 4, Miss Grace Dempsey and Mr. Edward Reeves; another on the twenty-sixth of the same month uniting Miss Martha J. McOuat to Mr. Samuel A. Edgar, all of Indianapolis. On March 31, Miss Kate H. Tuttle, daughter of Mr. Dennis Tuttle, married the Rev. William D. Harlow, rector of the Church of the Holy Trinity, Nashville, Tennessee. Bishop Upfold was present at the wedding.[85] In November, another daughter of Mr. Tuttle, Mrs. L. Parmelia Morrow, made the marriage vows with Dr. G. Volney Dorsey of Piqua, Ohio.

At the diocesan convention held in Richmond that year, Dr. Talbot was unanimously made secretary and he and James Morrison were elected deputies to attend the General Convention in Philadelphia in October.[86] Favorable notices about Dr. Talbot's sermons appeared in the Indianapolis papers occasionally. There were eighty-seven to ninety pupils in the Sunday school.[87]

Steps were taken by the rector to broaden the service of Christ Church to the public. On the morning of Sunday, August 16, the National Guard—of all people!—attended and a special sermon was preached to them by Dr. Talbot. Then in the afternoon, at four o'clock, he preached a sermon in behalf of the Widows and

[83] *Vestry Minutes*, April 2, 1855.
[84] Bishop Talbot's Diary, Jan. 1, 9, 1856.
[85] Bishop Upfold's Diary, March 31, 1856.
[86] *Indianapolis Daily Journal*, June 10, 1856, p. 3, col. 2.
[87] *Ibid.*, June 17, 1856, p. 3, cols. 1, 2; Jan. 28, 1856, p. 3, col. 2.

Orphan's Society. The orphans were present in a body, having been given a ride to and from the Church in the "splendid new carriage" of Messrs. Lawrence & Co. The collection of $50.50 was given to the charitable organization.[88]

Bishop Upfold was very faithful in his visitations to Indianapolis. He preached and confirmed seventeen persons on the first Sunday after Easter in Christ Church.[89] Concerning a special visitation, the first Sunday after Trinity, one of our newspapers commented as follows:

> "At three and a half o'clock, p.m., at Christ Church, Rt. Rev. George Upfold, D.D, Protestant Episcopal Bishop for the Diocese of Indiana, delivered a discourse on the mystery of the incarnation of Christ, the efficacy of his atonement and the necessity of true repentance. The sermon was well received by an attentive audience. Cold and hoarseness, which afflicted the speaker, marred its delivery somewhat, yet, altogether, it was such a sermon as the people need—not such a one, perhaps, as the majority of them would prefer. The more of such discourses we have, the better for the people, *in* all churches, and *out* of them, too.
>
> "At the conclusion of the regular service the ordinance of confirmation was administered to four candidates for church membership."[90]

In June, the bishop performed the wedding ceremony of Miss Emily D. McChesney and David E. Snyder and visited Mr. McChesney.[91]

In the middle of April, Benjamin L. Lang, for nine years one of the most efficient and successful teachers in the city, and a devout member of Christ Church, left to become professor of mathematics at Kenyon College, Ohio. Many parting gifts were made to Mr. and Mrs. Lang by his pupils.[92]

Acrimonious differences between churches and denominations often occurred. At a General Conference of the Methodist Episcopal Church for 1856, it was reported that the Protestant Episcopal

[88] *Indianapolis Daily Journal*, Aug. 16, 1856, p. 3, cols. 1, 3; Aug. 19, p. 3, col. 3.
[89] Bishop Upfold's Diary, March 30, 1856.
Bishop Talbot's Diary, March 30, 1856.
[90] *Indianapolis Daily Journal*, May 27, 1856, p. 3, col. 2.
[91] Bishop Upfold's Diary, June 25, 27, 1855.
[92] *Indianapolis Daily Journal*, April 14, 1856, p. 3, col. 2.

Church had a resident bishop in Africa. One member had no faith in the apostolic succession of the Episcopal Church; another wanted to know what they had to do with the Catholic Church, the Pope's Bulls, or the Old Episcopal Church. One thanked God that they had organized in this country before the Episcopalians![93] We may be grateful that there was no correspondingly intolerant reply evident in the accounts of the day from the people of Christ Church or an Episcopal group. Their lot may not have been an easy one, and obviously this kind of atmosphere did not aid the real cause of Christ. Mention of apostolic succession recalls to mind the spicily pungent remarks of Sydney Smith, a witty English divine of the time of the Third and Fourth King George and the very early years of Queen Victoria. Said he: "I must believe in Apostolic Succession, there being no other way of accounting for the descent of the Bishop of Exeter from Judas Iscariot."

On March 3, 1856, the vestry took a decidedly bold step that struck the note of stouthearted idealism. Captain Love requested the Chair to appoint a committee to devise measures to build a new church, and Messrs. John Love, Charles Cox, and Salmon A. Burll were chosen for the work. Judge Morrison moved at the meeting of May 19 that a committee be appointed "to confer with Mr. Tinsley, Architect, as to a plan for a Church, and also to prepare a subscription paper, for the purpose of obtaining means to build a new church." This was done, and at the vestry meeting of August 25, Mr. Tinsley was present and exhibited drawings and plans for the new building. A committee, consisting of Love, Morrison, and Mears, was chosen to devise a campaign to raise the required funds.

Two days later, a draft of the proposed subscription paper was submitted. The cost was estimated to be from thirteen to fifteen thousand dollars. Pledges were to be paid in four equal installments, the first to fall due on the first day of November next and

[93] *Indianapolis Daily Journal*, May 17, 1856, p. 2, col. 2.

the others at intervals of four months. The pews were to be free, though from one-half to three-fourths might be rented annually, the "avails" to go to the support of the rector. A ten per cent reduction in pew rent was to be allowed to those whose subscriptions were an amount equal to such rent. Public announcement of the intent to build a new Christ Church was made in the *Indianapolis Daily Journal* of September 4.

In November and December, the vestry was busy with the usual attempts to lower costs after final estimates were submitted. There was serious consideration at that time of building the church of brick. Fortunately, they unconsciously decided to follow one of the precepts of Buddha: "Be ardent, fly the banner of perfection," and the temptation to make the building a "sepulchre of art" was avoided.

William Tinsley, who conceived the Early English Gothic lines of Christ Church, so pleasing and inspiring to generations of its members and myriads of citizens, had been born at Clonmel, County Tipperary on the Emerald Isle, in 1804. He came from a family of stonemasons and builders. He had been drawn on the jury to try the Irish patriot William Smith O'Brien in 1848. Not being called upon to serve, but being present, he made sketches of many of the principals, which have been preserved and show his artistic ability. In Ireland he was architect to the country gentry and built many buildings in the Tudor Manor style.

After the attempted rebellion and the failure of crops, he came to Cincinnati in 1851, convinced his large family would never prosper in Ireland. At first he had few clients, until he won a $100.00 prize awarded by North Western Christian University in Indianapolis for the architectural plans for their new building. He moved to Indianapolis in 1853. He rather specialized in plans for college buildings, among others, Center Hall at Wabash College, and Ascension Hall of Kenyon College at Gambier, Ohio. In addition, he built the old county courthouse at Lebanon and the jail at Spencer; also St. John's Church at Lafayette. Christ Church

at Indianapolis is considered his finest ecclesiastical building in America. In 1857 his second wife died, and he moved back to Cincinnati, where he was one of the designers of the Plaza, together with one of its buildings. He went into semiretirement in 1874, and died in 1885.[94]

Bishop Upfold and Dr. Talbot attended the General Convention in St. Luke's Church, Philadelphia, which met from October 1 until the 21. Indiana was not represented by any of the laity. Dr. Talbot also visited New York City and preached in St. Thomas' Church in the morning on September 21. During his absence from Indianapolis, Christ Church services were conducted by the rector from Lafayette and the Rev. John B. Wakefield of Richmond.[95] Substitute clergy during Dr. Talbot's time at General Convention indicated the growing prominence of Christ Church in the life of the diocese, and the increasing stability of the Church in which no half measures were adopted to continue his service. Lay readers played an important role in planting the Church, but ordained leadership is essential to growth.

The ladies of the congregation were not to be left behind in the onward march, and a well advertised "Strawberry Festival" was held in Masonic Hall on the evening of June 3. On the fifth, the *Indianapolis Daily Journal* summed it up thus:

"The Festival of the ladies of Christ Church at Masonic Hall on Tuesday evening, was about as pleasant an affair as it has been our lot of late to witness. Strawberries and ice cream were on tables in all parts of the hall for the refreshment of the company, and were disposed of with a relish that put the stamp of approval upon their qualities. A happier looking assemblage of faces we have not seen in a long while.

"We regret that the fancy articles, prepared expressly for sale at the Festi-

[94] J. D. Forbes, *Victorian Architect—The Life and Work of William Tinsley* (Bloomington: Indiana University Press, 1953).

[95] *Indianapolis Daily Journal*, Sept. 4, 1856, p. 3, col. 3; Sept. 9, p. 3, col. 1; Sept. 23, p. 3, col. 1; Oct. 3, p. 3, col. 5; Oct. 8, p. 3, col. 5; Oct. 28, p. 3, col. 1.
Bishop Upfold's Diary, Oct. 1, 1856.
Calvin Fletcher's Diary, Sept. 14, 1856.
Bishop Talbot's Diary, Sept. 21, 1856.

val, at an expense of great labor and patience, did not meet with as many purchasers as their beauty and merits should have commanded. A worthier fate should have been theirs."[96]

Money received from the Ladies Fair and Sewing Circle was used to pay a note of $191.84 for the church about to fall due.[97] This event managed by the ladies was followed by another later in the year after three days of favorable press notices, the annual combined oyster supper and Christmas bazaar:

"The Festival—The festival of the ladies of Christ Church on Thursday evening was not as largely attended as some of their previous parties have been, yet it was a very pleasant and agreeable affair. The hall was ornamented with good taste, and the tables and stands arranged in excellent order. The refreshments were good, the fancy articles rather pretty and the general appearance of matters rather pleasing. The bulk of the crowd remained until a reasonably late hour, and seemed to enjoy the attractions of the evening about as well as any collection of men, women and children that we have lately seen together. The *little* ones were highly jubilant.

"We did not ascertain the amount of receipts."[98]

A number of unrelated events occurred during 1856 that must have been of interest to the men and women of Christ Church, among which the following should be mentioned.

The first puffs from the dark clouds of the Civil War were beginning to be felt. Public meetings were being held to raise money to send arms and equipment to "Bleeding Kansas," the Governor of Indiana having refused to hear the appeal for help.[99]

On August 14, there appeared in the *Indianapolis Daily Journal:* "NOTICE.—A select School for young Ladies will be open on Monday 18th inst., in the Vestry room of the Episcopal Church by an experienced teacher."

A week's state-wide musical convention, the first ever held in Indiana, began about the middle of November, headed by Professor George F. Root, of New York, part of its objects being

[96] *Indianapolis Daily Journal*, June 5, 1856, p. 3, col. 1.
[97] *Vestry Minutes*, July 7, 1856.
[98] *Indianapolis Daily Journal*, Dec. 20, 1856, p. 3, col. 1.
[99] Esarey, *A History of Indiana*, II, p. 643.

the elevation of the quality of church music and the attempt to help perfect the singing of choirs. It was not attended as well as it might have been, but it was noticed that some effect for the better had resulted.[100]

According to a correspondent of the *North Western Christian Advocate*, there must have been some ill feeling in Indianapolis between church and state, for he wrote concerning the religious celebration of Thanksgiving:

"Thanksgiving passed off pleasantly in Indianapolis, although not as extensively observed as on some former occasions. There was service in the Episcopal Church, the Associate Reformed, the Second Presbyterian, and in Wesley Chapel; the different Methodist Congregations all uniting at the latter place. It was, perhaps, the first time in the history of our State, when there was any hesitancy on the part of the Protestant ministry of entering heartily into the observance of thanksgiving, in accordance with executive proclamation. But there was this year some reluctance growing out of the assaults that had been made by his Excellency [Gov. Wright] upon the Protestant ministry in general. That there should be little disposition on their part to pay respect to the Governor's Sabbath, under the circumstances, was not strange. But there were others who thought that an effort to put the ministry in a false position, and to hold them up to the scorn of their enemies, did not release them from the obligation to respect a proclamation from the Executive of the State, which was right in itself."[101]

Our revered old friend Music Master Pearsall must have suffered an accident or fallen on evil days, for a "donation party" was held for his benefit on Friday evening, December 26, at Masonic Hall, and all his friends and admirers were urged to contribute.[102] Let us hope that hearts were opened and that the good professor's affairs again became satisfactory.

During the year, the name of Jacob Cox was frequently referred to in connection with his portraits of Governor Wright and others, and his winning of first prizes at the state fair in landscape, fancy painting, portrait in oil, and animal and fruit

[100] *Indianapolis Daily Journal*, Nov. 18, 1856, p. 2, col. 3; Nov. 19, p. 3, col. 2; Dec. 16, p. 3, col. 1.
[101] *Ibid.*, Dec. 13, 1856, p. 3, col. 2.
[102] *Ibid.*, Dec. 25, 1856, p. 3, col. 1.

classifications.[103] Early in January, he had completed painting a portrait of Dr. Talbot. Dr. Mears was a delegate to the State Medical Society and a member of the executive and admission committees. He also was appointed to a committee to urge upon the next legislature enactment of measures "for the protection of the community from incompetency and recklessness of practitioners of medicine, surgery, and the apothecaries art."[104] George H. West served out an unexpired term as city clerk. James Morrison was attorney general of the state.

At five o'clock on Christmas morn, the bells at the Blind Asylum were rung merry "peels by the happy inmates."[105]

Bishop Upfold, realizing that the center of activity in his diocese was Indianapolis rather than Lafayette, resolved to move to the former city. So with the opening of 1857, he began a systematic search for a good place for his Episcopal residence, resulting in his locating on the southeast corner of Tennessee (now Capitol Avenue) and Ohio Streets. Looking into the future needs of the diocese, he also purchased two lots on the southeast corner of Pennsylvania and St. Joseph Streets.[106]

The bishop moved to Indianapolis the last of March, using a car on the railroad to transport his household goods, the most important part, in his judgment, being his library.[107] In 1868, he and Mrs. Upfold generously gave a quitclaim deed to the trustees of the diocese[108] for the property on Pennsylvania Street, afterward acquired for the bishop's residence. It is to be feared that the good bishop did not enjoy his new home as richly as he deserved, for ill-health, accompanied by almost constant physical pain, soon fell to his lot, lasting until his death in August of 1872. He took much pleasure, though, in recording in his

[103] *Indianapolis Daily Journal*, March 27, 1856, p. 3, col. 2; April 26, p. 3, col. 2; June 2, p. 3, col. 2; Oct. 23, p. 2, col. 4; Oct. 24, p. 2, col. 5; Nov. 3, p. 2, col. 3.
[104] *Ibid.*, May 23, 1856, p. 3, col. 2; May 27, p. 3, col. 2.
[105] Calvin Fletcher's Diary, Dec. 25, 1856.
[106] Bishop Upfold's Diary, June 22, 1857.
[107] *Ibid.*, Jan. 12, 31, March 12, 26, 27, 28, April 9, 1857.
[108] *The Church Chronicle*, IV, No. 4 (July, 1902), p. 2.

journal having baptized his grandson and namesake, George Upfold Bingham, son of Joseph J. Bingham and Sophia Upfold Bingham, and his interest in sitting for his portrait to Jacob Cox.[109]

The fact that Dr. Talbot had declined a call from an interesting and inviting parish came to the knowledge of the vestry. This evidence of devoted attachment was, of course, hailed with delight and resulted in a great impetus toward the construction of the new church.[110] Early in March, the rector presented a resolution of the House of Representatives of Indiana tendering the use of their hall for public worship during the construction of the new church.[111] This kind offer was, of course, accepted and services were held at the same time that the congregation of Plymouth Church was meeting in the Senate Chamber.[112] On the Sunday after Ascension Day, Bishop Upfold preached to the Christ Church congregation in the statehouse and confirmed twelve persons,[113] among whom were Betty Oglesby, who later was Mrs. Day.[114]

In April, an additional triangular piece of ground was acquired running twenty-five feet along Wabash Street east of the church property and along the east line coming to an apex at the Circle sidewalk. It was purchased from Dr. Newcomer for $300.00. This addition caused the vestry to omit the basement planned for the church, and to decide, instead, to build Sunday school quarters east of the church.[115]

The little frame Christ Church disappeared from the Circle this year. The neighboring buildings in the early sixties have been described as follows.

Next east of the church site was the modest rectory built close

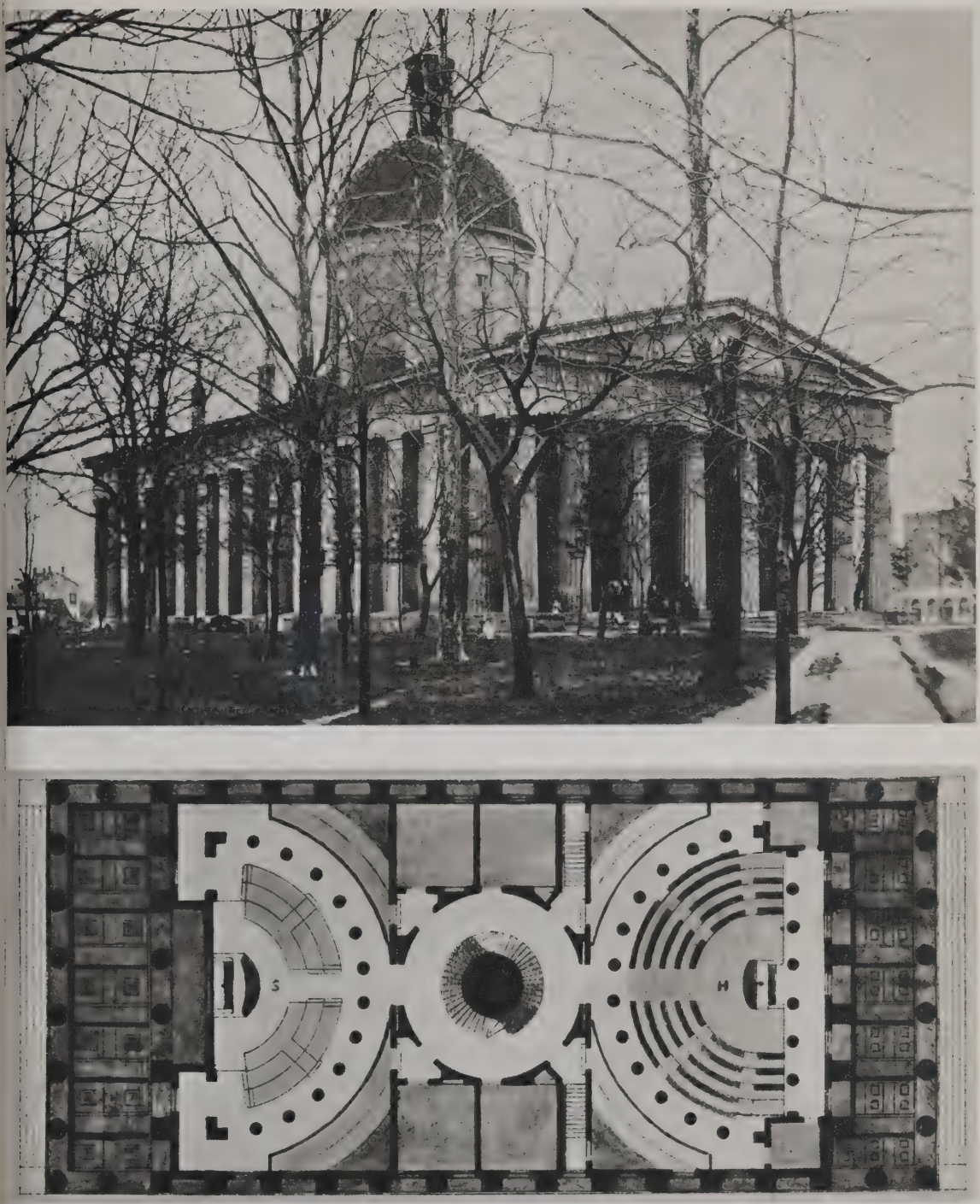
[109] Bishop Upfold's Diary, June 21, Sept. 1, 3, 9, 1857.
[110] *Vestry Minutes*, Jan. 26, 1857.
[111] *Ibid.*, March 2, 1857.
[112] Historical Clippings in Christ Church Archives.
[113] Bishop Upfold's Diary, May 24, 1857.
[114] Mrs. Caroline B. Sloan, Paper in Christ Church Archives.
[115] *Vestry Minutes*, March 30, 1857.

to the little office of Dr. Coe and Dr. Newcomer. Dr. Coe's home in a green, tree-shaded yard, was next door to the First Presbyterian Church, which was on the corner of Market Street.

On the southeast segment of the Circle, beginning at Market Street, was the two-story, brick boardinghouse of Mr. Lingenfelter abutting the home property of Oscar Mayhew, a one-story, vine-covered cottage almost hidden by trees. Then came, in turn, a coal yard, soon absorbed by the Wood livery stable which with the adjoining Long livery stable were redolent with their characteristic, almost forgotten fragrance. Next was the building that housed the *Indianapolis Journal*, its city desk conjuring up bitter words for its political and business rival, the *Sentinel*.

Just across Meridian from the newspaper office stood the classical, pedimented and slender-spired Wesley Chapel of the Methodists, with its adjacent comfortable two-story, brick parsonage. Continuing to the northwest, Mrs. Paxton's brick residence came next, and then the small frame cottage of our beloved Abby Cady, one of the best known and popular women in the city. The Circle luxuriated in the shade trees that grew in the yards and along the streets. The roadway was unpaved, with only narrow wheel tracks worn by the wagons and carriages. The weeds around the edges were a constant nuisance. Mrs. Cady's neighbor was Austin Ballard, a master mechanic who had his shop in the rear of his home, a mecca for those desiring repairs for their mechanical contrivances, or needing new ones. On the corner of Market Street, the frame cottage of our fellow parishioners, the Hunt family, was located.

On the corner of Market Street in the northwest segment, the Second Presbyterian Church had been built, its pulpit occupied about ten years before by Henry Ward Beecher. Next were three large maple-shaded yards, with homes occupied by the Englishes and the James H. McKernans. Completing the Circle was the very small, old brick house said to have been built by



OLD STATE HOUSE OF INDIANA

Some of Christ Church services were held here
while new church was being built

William Quarles, one of the earliest lawyers in the city. Just north of this corner house was the Plymouth Congregational Church facing Meridian across from Christ Church.[116]

All spring and summer of 1857, as can be easily imagined, the vestry was busy with the subject of the new church. Capt. Love was deputized to negotiate a loan of $5,000 or less on his expected trip east "at a rate of interest not exceeding 10 per cent. . . " An auction was planned for the old church, to take place on Thursday, May 7, but complications arose, for on June 29, the problem was still unsolved.[117] A sale was eventually made to the Bethel A.M.E. Church and the building moved to the north side of Georgia Street between Senate Avenue and the canal. It was destroyed by fire on July 9, 1862, supposedly put to the torch by a low element of the Antiabolitionists, when the Rev. Mr. W. R. Revels, a brother of the Mississippi reconstruction Senator, was pastor.

Upon the removal of the old church, great interest was aroused by the prospect of seeing what had been deposited in the cornerstone of the little church. Upon its opening, sad disappointment followed, for the tin box containing the items had been much rusted by water and its entire contents, with the exception of the inscribed copper and glass plates and a portion of the binding of a Bible and Prayer Book, had perished. Nothing was said about finding the early United States coins, so possibly that story was a fable.[118]

The following account of the laying of the cornerstone of the new church was printed in the June 25th, 1857 edition of the *Indianapolis Daily Journal:*

"Yesterday afternoon, at four o'clock, the ceremony of laying the corner stone of Christ Church was witnessed by a large number of people of both sexes. The day was pleasant, and the sun shone brighter than it had done for many days.

[116] William E. English, *Indianapolis Sunday Star*, July 8, 1923.
[117] *Vestry Minutes*, Feb. 2, April 28, May 25, 27, June 29.
[118] *Indianapolis Daily Journal*, June 24, 1857, p. 2, cols. 2–4.

"The Bishop of the Diocese of Indiana, Rt. Rev. George Upfold, the Rector of the Parish, Rev. J. C. Talbot, D.D., with other clergymen, and the wardens and vestrymen of the church, formed a procession and marched to the site of the new church, repeating a Psalm of David.

"Being assembled around the corner stone, which was deposited in the north-west corner of the foundation of the building, a prayer was offered by the Bishop, to which all responded in a repetition of the Lord's Prayer.

"The box containing the list of deposits was then produced. It was made of copper, with the seams hermetically sealed. This was encased in another box of lead, sealed so as to be perfectly air and water tight.

"The box was then placed in the cavity prepared for it in the corner stone, and a list of the deposits contained in it was read by the Rector, which is as follows:

"1. The copper plate, containing the inscriptions, taken from the corner stone of the old church, laid May 7th, 1838.

[These inscriptions we published yesterday.]

"2. The glass plate taken from the same stone.

"3. A copper plate, inscribed with the names of the Bishop of the Diocese, the Rector, Wardens, and Vestrymen of the Parish at the date of relaying the corner-stone, and also the names of the President of the U.S., the Governor of the State of Indiana, and the Mayor of Indianapolis."

Twenty-two other items, documents and publications were included.

The invocation was pronounced by Bishop Upfold, followed by psalms and prayers. A hymn was sung and the Rev. Dr. Craik of Louisville made the address. Mr. Britton, our first rector, had come from Madison, Wisconsin, for the occasion which was closed with a benediction from our bishop. That evening Mr. Talbot gave a party in the rectory for visitors, parishioners and friends.

The deep satisfaction of the clergy and the enthusiasm and expectancy of the attending communicants can be easily imagined. The close proximity of the homes of Dr. Talbot and Dr. F. S. Newcomer enabled them to give close attention to the rising structure, and a familiar sight was these two estimable gentlemen clambering over the construction work,[119] until the

[119] Mrs. Caroline B. Sloan, Paper in Christ Church Archives.

end of November, when arrangements were made to discontinue work during the winter.[120]

At the vestry meeting of January 4, 1858, the rector made a verbal statement that nearly all the memorial windows would be provided for, outside regular subscriptions for the building.[121] They were contracted for a day or two later in Chicago for $589.50.[122] 1858

The rector's diary reveals that he spent the evenings of January 7 and February 11 with the Sewing Society at Daumonts' and Mrs. J. J. Bingham's respectively, and that on February 19, he baptized Eloise Bacon, a daughter of Nelson and Esther H. Bacon.[123]

During the last of January, the church sustained a grievous loss in the death of Joseph M. Moore following only three days' illness. The vestry announced the death, together with resolutions of appreciation and esteem, attended the funeral in a body, and wore badges of mourning for thirty days. The rector conducted no service on Sunday the thirty-first, spending the entire time at Madison with the Moore family and later conducting the funeral service. Thus passed one of the early stalwarts of Christ Church who contributed much to its success.

The names of the vestry elected on April 5 probably should have special recognition and credit, for theirs was the heavy responsibility, so well discharged, of building the church which is so close to the hearts of the majority of the citizens of Indianapolis. They were James Morrison, senior warden; George W. Mears, junior warden; John Love, Charles Cox, V. C. Hanna, Henry J. Horn, John M. Gaston, A. S. Wright, and J. B. McChesney.

In the broader world, improved communications seem to have been the pre-eminent development, for the first overland

[120] *Vestry Minutes*, Nov. 16, 1857.
[121] *Ibid.*, Jan. 4, 1858.
[122] Bishop Talbot's Diary, Jan. 6, 1858.
[123] *Ibid.*, Jan. 7, Feb. 11, 19, 1858.

mail for California left St. Louis on September 16. Also, on the night of August 17, the rising walls of the new church were illuminated by brilliant, multicolored flashes of acrid-smelling fireworks, set off by jovial crowds in the Circle celebrating President Buchanan's and Queen Victoria's exchange of friendly messages by means of the Atlantic cable completed on August 5.[124]

In early October, groups would gather in the evening to gaze at one of those strange and awe-inspiring visitors from outer space, Encke's Comet, furnishing interest to the scientist, warnings to the superstitious, and beauty for the artistic.

Just about this time, the Hall of the House of Representatives in the Statehouse proved uncomfortably small for the church's services[125] and for several months, Temperance Hall, located on the north side of Washington Street between Meridian and Illinois, was rented for Sunday services for eight dollars per month.[126] The initial service in the new location was crowded.[127]

The energetic Dr. Talbot assisted in the consecration of Trinity Church in Michigan City in October, visited the University of Wisconsin, meeting Mr. and Mrs. Britton there in November, and gave a series of lectures to appreciative audiences at Danville, Indiana, in December.[128]

Dr. Mears and Bishop Upfold took an active interest in the
1859 Indiana Historical Society,[129] and at the February meeting, Bishop Upfold was elected one of the vice-presidents.[130]

It also appears from the records that our old friend, Mr. Pearsall, the organist and sexton, was not altogether out of the financial woods, for the vestry was called upon to guarantee the payment of his rent.

[124] Calvin Fletcher's Diary, Aug. 5, 17, 1858.
[125] Journal of . . . Diocese of Indiana, 1858, p. 37.
[126] *Vestry Minutes*, Nov. 17, 1858.
[127] Bishop Talbot's Diary, Oct. 24, 1858.
[128] *Ibid.*, Dec. 8–12, 1858.
[129] Calvin Fletcher's Diary, Feb. 24, 1859.
[130] Bishop Upfold's Diary, Feb. 23, 1859.

On May 9, the vestry selected the second Monday after the first Sunday the church was opened for divine services, for a meeting to be held in the new church for the renting of the pews after the bishop of the diocese and rector of the parish had selected theirs. The pews were numbered from 1 to 104, by a committee consisting of Captain Love and V. C. Hanna. The majority were priced at from $30 to $60 each; fifteen of the least desirable ones, though, were to be sold for $10 to $25. Later in July, a floor plan of the church with the names of the pew holders was placed in the vestibule with a prominent legend reading: "Visitors and Strangers are cordially invited to occupy seats in this Church."[131]

Funds to build the church had been secured by many methods, as shown by the vestry minutes. The loss from non-payment of personal subscriptions was very high, probably 30 per cent. Bonds were sold, first and second mortgages given, and cash borrowed on notes from various agencies, all bordering on frenzied finance. In these transactions the business ability and financial resources of the rector, Dr. Talbot, were powerful factors in the success of the effort.

From the treasurer's report, it has been developed that the cost of the church building up to the time of the dedication in 1862 was $32,438.00. Total paid subscriptions received from the congregation were $25,816.00. Miscellaneous income, which includes the sale of the old church building, proceeds from lectures, from church collections, pew rents, etc., was $1,677.00. Bonds were sold and discounted to the extent of $8,302.00, making a total of $35,795.00. Bond discounts and interest and possibly furnishing, presumably account for the difference between the total sum raised, $35,795.00 and the cost of the church itself.

The total debt of the church based on the figures was extinguished in 1867. It is impossible from the treasurer's report

[131] *Vestry Minutes*, July 6, 1859.

to determine costs or sources of income to the last penny but it is certain that the cost of building the church was between $32,438.00 and $32,750.00. The sources of income are a little more obscure, but it seems that the income as reported from all sources has been ferreted out.

Thomas W. Summers, Esq., of Philadelphia, made a "very acceptable, timely and appropriate gift of a full set of books for the new church, . . ." and was heartily thanked by the rector, wardens and vestry.

The first service was held in the present Christ Church building on Sunday, May 22, 1859.[132] Bishop Upfold, in his report to the diocese in June, made the statement that on the fifth Sunday after Easter, May 29, he preached in Christ Church and called it "the chaste, substantial and imposing edifice . . . the finest . . . in all respects, not only in the Diocese, but as far as my observation extends, in the West."[133] Unfortunately, Bishop Upfold, who began at about this time to be a sufferer from neuralgia, had to leave the convention (being held in Christ Church) on one of the days, retiring to his home.[134]

The early members of Christ Church could not have chosen a more hallowed type of architecture to inspire the congregation and discriminating persons among the tens of thousands of people who were to pass the old church daily for years to come.

The mystical meanings of the soaring vertical lines of the Gothic cathedral, the perfect proportions of its structural parts, and the large openings to admit light were much more appreciated during the time of their inception and evolution than they are today. The cathedral was a symbol on earth of the Kingdom of God—the supernatural manifesting itself to the senses. It was an image of the Celestial City and at the same time a model of the Medieval universe.

[132] *Journal of . . . Diocese of Indiana*, 1859, p. 40.
[133] *Ibid.*, 1859, p. 30.
[134] Bishop Upfold's Diary, June 1, 1869.

The builders were meticulous in creating the perfection of its geometric proportions, for they unerringly knew that they were as important in pleasing the eye as the proper arrangements of musical notes were necessary to symphonic harmony.

To secure a maximum of light in the interior, the extent of fenestration was developed far beyond that of all previous styles of structures. The windows were not simply openings in the walls, for, filled with the usual stained glass, they achieved brilliant transparency. The theological references to light are many, for it was regarded as the plainest revelation of the Divinity, being the source of all visual beauty and all organic growth.

The design of the church closely followed the Early English Gothic style, cruciform in plan, with the sanctuary in the traditional east end. The main façade faced west and that, as well as both transept ends had three tall, narrow, lance-like windows. In each of the three gables above these windows was a "bull's eye with trefoil cusping." The tower on the southwest corner was designed to be capped by a graceful octagonal spire, but that was not actually added for another ten years.

The exterior was of rough limestone with more finished buttresses and coins. The nave was of exquisite proportions, well-lighted by tall Gothic windows, and the peaked roof was supported by gracefully interlaced curved trusses supported on the lower ends on stone corbels and tied together by sturdy beams. The whole effect has always gratified the optical hunger of the discriminating.

It is recorded that the ceiling was originally painted light blue, but the color of the first wall decoration remains unknown, unless the same color scheme persisted for twenty-five or thirty years, well into the rectorate of Dr. Bradley when, according to the memories of several parishioners the lighter shades of brown predominated, with possibly some maroon in the trim.

As may be seen from the illustration facing page 224 there was no middle aisle, the central pews being entered from the sides.

There was no rood screen and the sanctuary was much more shallow than at present and square across the back.

Above the altar were three rather narrow memorial windows, which, now much shortened, are in the rector's office. In panels on either side of the windows were words taken from the "Sanctus."

With the Angels
and
Archangels
And all the
Company of Heaven
We Laud
and
Magnify
Thy Glorious Name.

Holy, Holy, Holy
Lord
God of Hosts
Heaven and Earth
Are Full
Of Thy Glory
Glory be to Thee
O Lord
Most High

The organ was located in the southeast corner of the south transept. There were places for twenty in the choir which formed for their entry in an old-world-looking sacristy, illuminated with leaded glass windows to the north of the chancel. The choir entered the church through the door to the left shown in the illustration referred to. Also in the original plans, there seem to have been no pulpit, so the lessons and sermons must have been delivered from the same station.

In late July, Bishop Upfold read the antecommunion service.[135]

Two more important visitors came to Indianapolis that year, Richard Cobden, of England, merely passed through the city in May, and on September 19, Calvin Fletcher made the following entry in his diary: "I went with Mr. Hines at 7 to Masonic Hall to hear Hon[l] Ab Lincoln of Ill speak at that place. He is a plain common sense man without much polish. Evidently a backwoods man."

When the bright fall colors were painting the landscape and

[135] *Bishop Upfold's Diary*, July 24, 1859.

there was a tang in the air, John Brown seized the arsenal at Harper's Ferry and the stirring measures of "Dixie" were first heard in the South.

Returning to our affairs, the congregation was dismayed in the late fall to learn that the General Convention of the Episcopal Church had called Dr. Talbot to become the Missionary Bishop of the North West. Many of our people thought that his continued services were essential to the very existence of the church, and that, like Odysseus, he was the one man who could bend the bow. So a long and impassioned resolution, in certain respects going beyond the point of good taste, was addressed to Dr. Talbot asking him to consider the question very seriously before depriving the church of a beloved rector and leaving it saddled with a debt of $10,000.[136]

A severe blow to the successful progress of the church was received by the vestry on January 9—the resignation of their 1860
beloved and able rector, Dr. Talbot. His resignation was to become effective with his consecration as a missionary bishop. In the following month, the vestry wrote a warmly sincere letter of appreciation of his services and regret at the parting. It was also somewhat apologetic for the former resolutions.[137] On February 20, the hope was expressed that he would "remain in charge of this Parish, as far as he can consistent with other engagements, or until his successor takes charge thereof." In late June, when the time of parting arrived all too soon, the congregation gave Bishop Talbot a shining silver pitcher and goblets appropriately inscribed. The presentation was made by the new rector, Mr. Horace Stringfellow, Jr., at an evening reception held at the home of J. B. McChesney.[138]

In January, a resolution was passed by the vestry to ask Bishop Kemper to consecrate the new church,[139] but it was

[136] *Vestry Minutes*, Nov. 12, 1859.
[137] *Ibid.*, Feb. 6, 1860.
[138] *Ibid.*, June 20, 1860.
[139] *Ibid.*, Jan. 9, 1860.

later withdrawn, because the building was still unfinished and about a $10,000.00 debt remained on the property.[140]

The Rev. Dr. Talbot was consecrated Missionary Bishop of the North-West in Christ Church on February 15. Bishop Kemper, the Bishop of Wisconsin, by appointment of the Presiding Bishop, acted as the consecrator assisted by Bishop Hawks of Missouri, Assistant Bishop Bedell of Ohio, and Bishop Upfold of Indiana. Bishop Smith of Kentucky preached the sermon.[141] Bishop Upfold later entertained the visiting bishops, clergy, and a large party of ladies and gentlemen of the laity at the Episcopal residence.[142]

[140] *Vestry Minutes*, Feb. 6, 1860.
[141] *Journal of . . . Diocese of Indiana*, 1860, p. 23.
[142] Bishop Upfold's Diary, Feb. 15, 1860.

CHAPTER VI

MR. STRINGFELLOW AND THE BELLS

> Bells of the Past, whose long-forgotten music
> Still fills the wide expanse,
> Tingeing the sober twilight of the Present
> With color of romance:
>
> *Bret Harte*

The Rev. William H. Lewis, D.D., of Brooklyn, New York, was called to the parish rectorship in February, but evidently declined, for in March, the Rev. Horace Stringfellow, Jr., located at the time at Hyde Park, New York, accepted the charge at an annual salary of $1,300.00, the rectory, and his moving expenses.[1]

Energetic preparations were conducted for the proper reception of the new rector. Dr. Gaston and R. S. McOuat were appointed to superintend "the fitting up of the Parsonage" and Drs. Gaston and Wright, to secure temporary accommodations for the rector-elect and his family. Dr. Williams was depended upon to have the yard of the church and rectory sodded and Dr. Mears, trees planted in the parsonage yard.[2] Mr. Stringfellow entered upon his duties on the third Sunday after Easter, being April 29.[3]

The Indiana Diocesan Convention met in Christ Church in 1860, on June 6, 7, and 8. Mr. Stringfellow stated that before his arrival, $2,708.00 had been collected for the new church building. A sinking fund plan had been adopted with the amount subscribed, payable monthly, at $1400.00.[4] A number of the laity attended the convention and on the night of the

[1] *Vestry Minutes*, March 12, 26, 1860.
[2] *Ibid.*, April 9 and 23, 1860.
[3] *Journal of . . . Diocese of Indiana*, 1860, p. 39.
[4] *Ibid.*

seventh, a colorful gathering took place at the home of Bishop Upfold.[5]

Mr. Stringfellow also reported, "In addition to this we are indebted to the liberality of two members of the Parish for three fine toned bells, and to several others for a fourth, thus furnishing a very beautiful peal, which was rung for services, for the first time, on Trinity Sunday."[6] These bells had been cast in Troy, New York, and bore the names of the donors, Mrs. Harriet Stewart, Winston Noble and William H. Morrison.[7] R. S. and A. W. McOuat, among others, subscribed for additional bells and the complete set of chimes were installed in the church tower (the spire had not yet been erected) during August, the scaffolding for their installation causing much interest in the passers-by.[8] They were first played on September 14. "Sweet Home" and "Old Hundred" were played by Mr. Meneeley of Meneeley's Sons of Troy, N. Y.[9] So were instituted the sweet-tongued bells whose vibrant and musical chiming have for almost a hundred years reminded our busy fellow citizens of the presence of God.

An entry in Calvin Fletcher's diary for June 10 reads, "At 10½ we went Aunt Lucy Mr. Ingram & Daughter myself & Lucy to the Episcopal Ch. Mr. Stringfellow preached from 16 Ch 20 vs of Luke of the rich & poor man one went to Hell the other to heaven The sermon only ordinary." Mr. Fletcher and Bishop Upfold, although belonging to different churches, were good friends and Christmas or New Year's Eve usually found Mr. Fletcher taking a succulent turkey, rosy apples, savory pumpkins, or other seasonable evidences of good will to the bishop's door.[10]

In the latter part of June, the rector gave notice, which was

[5] Calvin Fletcher's Diary, June 7, 1860.
[6] *Journal of . . . Diocese of Indiana*, 1860, p. 39.
[7] *Indianapolis Sunday Star*, Feb. 28, 1937.
[8] *Indianapolis Daily Journal*, Aug. 11, 1860, p. 3, col. 1.
[9] *Ibid.*, Sept. 15, 1860, p. 3, col. 1.
[10] Calvin Fletcher's Diary, Dec. 24, 1861; Dec. 31, 1862; Dec. 25, 1863.

repeated in the newspapers, that there would be a public renting of unoccupied pews and sittings in the church. Also the vestry appointed Dr. Wright to call on the occupants of seating spaces who had not been renters, to receive settlement for such tenancy for the past year.[11] Thus the inadequacy and inequalities of the pew renting system for the support of the church were becoming apparent. Like a poll tax, it bore too heavily on some and not enough upon others. Also, it was embarrassing to casual visitors or newcomers. The later system of annual pledges for the basic support of churches has been a great improvement.

Politics during the summer was seething and boiling like molten lava in the crater of a volcano. One day in August, the town, now grown to the respectable size of more than eighteen thousand inhabitants, was invaded by an equal number of Lincoln enthusiasts, pouring in from all the surrounding countryside. Vociferous organizations known as Wide Awakes, Rail Maulers, Lincoln's Rangers of Liberty, Old Abe's Boys, and by other picturesque names, roamed the streets with enthusiastic cheers. The palm was carried off by a wagon filled with Pioneers actually splitting logs, drawn by forty-three yoke of oxen, a team about four hundred feet long. Surely it must have created quite a sensation rumbling around the circle beneath the walls of a certain newly-built church.[12]

Doubtless the huge wooden coliseum that had been opened on July Fourth on University Square was a buzzing center of activity those days. The structure had been built immediately after the razing of the old seminary. The project was shortlived and the square led a checkered career for the next few years. Part of it at one time was used by a lumber yard—many trees were cut down, cows let in to graze, and it was also used as a drill ground for the troops during the Civil War.[13]

On September 28, there was a noisy demonstration by the

[11] *Vestry Minutes*, June 18, 1860.
[12] *Indianapolis Daily Journal*, Aug. 30, 1860, p. 2, cols. 1–5.
[13] *Indianapolis Star*, Sept. 21, 1952, Star Magazine, p. 18, cols. 1–5.

Democrats, friends of Stephen A. Douglas, candidate for the presidency. It ended in a grand torchlight procession,[14] the ruddy, pulsating glare of the torches playing upon the fresh stone façade of the new church as the cheering crowd passed by.

The Indiana population had risen to more than one and one-third million persons, more than 90 per cent of whom resided in rural areas. The majority lived toward the south[15] on account of the wetness of the prairies in the north.[16] Around two thousand miles of railroads, about 30 per cent of the present mileage, served somewhat to tie these communities together.[17] In the cities, residences began to show French Mansard, Tuscan, and Italian Baroque architectural influences, so popular between 1860 and 1880, still represented strikingly in the older residential parts of our towns and cities.

In the wider fields of the country and world, our parishioners were electrified by the news that with the aid of the brave and tireless Pony Express riders, communications could cross from New York to San Francisco in the incredible time of nine days! The unbelievable exploits of Garibaldi and his Thousand Red Shirts, capturing Sicily, expelling the Bourbons and helping establish the kingdom of Italy took place during May and June. The seriousness of our own national situation, though, tended to dwarf all other considerations.

The diary of Calvin Fletcher gives a vivid day-by-day account of the approaching black clouds and increasingly lurid flashes of lightning of the oncoming Civil War. On October 29, he records that it seemed impossible that such an event as the secession of several of the southern states could take place. On election day, November 6, great crowds gathered at the polling places. By the seventh, it was clear that Lincoln had carried Indiana, New York,

[14] Bishop Upfold's Diary, Sept. 28, 1860.
[15] Donald F. Carmony and Howard H. Peckham, *A Brief History of Indiana* (3d ed.; Indianapolis: Indiana Historical Bureau, 1950), p. 27.
[16] *Ibid.*, p. 19.
[17] *Ibid.*, pp. 30–1.

Pennsylvania. Indications for Ohio, Illinois, and New Jersey were fair. Wisconsin, Iowa, and Minnesota also had "gone for him." By the tenth, the returns were all in except those of California, and Lincoln and Hamlin were elected.

Twelve days later, the first blasts of the storm of secession broke, the Baltimore banks suspended payment, and by the twenty-sixth of November, a condition of widespread apprehension appeared throughout the South and in Pennsylvania. On December 7, Mr. Fletcher and most other citizens at last became convinced that South Carolina would secede and that Georgia, Alabama, Mississippi, Florida, and Texas would follow. He still hoped, though, along with the great majority, that fair treatment of these states by the government at Washington would prevent the final catastrophe. Anxious groups of friends stopped in the church vestibule after services, on the Circle, and elsewhere, discussing the serious situation and hoping for the best. Some debated vociferously on street corners, not being as wise as Oliver Goldsmith, who believed in silent argument, because he could not remember ever having lost one.

On December 20, South Carolina was reported having seceded, and by Christmas, it was indicated that other slave states would follow that example. Banks and financial affairs in general were thoroughly confused, business was at a standstill, and the year ended in a somber atmosphere of pessimism, for many thought Washington would be taken and Lincoln prevented from being inaugurated in March.

Those were hectic days, those early ones of 1861; uncertainty 1861
as to the success of Governor Hicks' efforts to keep Maryland within the Union, and the attitude of the other border states were eclipsed by the attack on the "Star of the West" as she valiantly attempted to relieve lonely Fort Sumter, and later by the sudden seizure of Baton Rouge and the closing of the Mississippi, the Father of Waters.

Valiant efforts were made to carry on life as usual, such as

Bishop Upfold's call upon the new governor, Oliver P. Morton,[18] and his address before the Indiana Historical Society,[19] the courageous arrangements for special Lenten services at Christ Church,[20] and a lecture by Horace Greeley at Masonic Hall, but they all failed utterly to remove the nightmare of impending catastrophe.

The memorable event of February, so far as Indianapolis was concerned, was the short visit of Abraham Lincoln on the way east for his inauguration. He left the Lafayette train at West Washington Street at about five o'clock on the evening of February 11, and, escorted by military companies, fire department, state officers, and a crowd of six to ten thousand cheering people, paraded through the streets for a mile or so, ending up at the Bates House on the northwest corner of Illinois and Washington Streets. There he made a short speech, held a huge reception that night, and departed early the next morning.

Indicative of the wide variance of opinion among our citizens, a large convention of opponents of the Republicans met on February 22, and resolved that rather than use force, a peaceful separation of the states should be arranged! No less a person than Robert Dale Owen drew up the resolution.[21]

All hope and doubt were swept away on April 13, when news arrived that Fort Sumter had been fired on. Marching bands loudly played patriotic tunes, and military companies paraded with the rhythmic tramp, tramp of many feet. Meetings were held in the courthouse, where red-faced orators were cheered vociferously. During the following week, business was practically suspended and enlisted men began pouring into town, marching to the fair grounds. Women became active in collecting blankets. The banks, ever mindful of the interests of their depositors, with-

[18] Bishop Upfold's Diary, Jan. 17, 1861.
[19] Calvin Fletcher's Diary, Feb. 6, 1861.
[20] *Vestry Minutes*, Feb. 4, 1861.
[21] Logan Esarey Ph.D., *A History of Indiana from 1850 to 1920* (3d ed.; Bloomington, Indiana: Indiana University Bookstore, 1935), II, p. 669.

drew their paper and gold from Madison and $10,000 was appropriated by the city council to help the families of enlisted men.[22]

A son and daughter of Calvin Fletcher were visiting in Virginia at the time and Mr. Fletcher besought the good offices of Mr. Stringfellow, who was starting on a visit to that state, to secure their safe return. Mr. Fletcher's diary, in its entry for April 23, after recounting all this, notes that he fears Mr. Stringfellow is a spy! The young people returned safely.

Many clergymen began to minister to the soldiers in the camps. Bishop Upfold wrote Bishop McIlvain of Ohio concerning his Order for Services for such occasions. He visited the camp of Colonel Lew Wallace's Zouaves at Evansville. He preached in Michigan City on the Fast Day, September 25, recommended by President Lincoln.[23]

On June 5, 6, and 7, the Convention of the Diocese of Indiana met in Christ Church and there is not one single mention of the fateful national situation in the minutes of the meetings. This seems to verify the charge that at the beginning of hostilities the Episcopal clergy regarded the rebellion as wholly political, with morality very slightly involved. The rector of St. James' church, Goshen, however, in his parochial report wrote that the sad condition of the country had somewhat retarded the completion of the Goshen edifice.

The next shock, stunning Indianapolis on July 22, was word of the disaster at Bull Run on the preceding day. Its discouraging effect may be vividly imagined.

Our vestryman, John Love, born in Virginia, a grandson of Richard Henry Lee, was a graduate of West Point and served as a major in the military operations in Western Virginia in the first days of the war. Returning home, he was detailed to clean up and reorganize Camp Morton and Camp Vajen, both physically and morally. According to the *Daily State Sentinel* (Indianap-

[22] Calvin Fletcher's Diary, April 13, 17, 20, etc., 1861.
[23] Bishop Upfold's Diary, May 1, 10; Sept. 25, 1861.

olis), the inhabitants around West Street and the canal and Camp Morton (now Morton Place) were especially grateful to him for controlling the rowdy and disorderly element that flocked to the vicinity of the camps. The situation had to be given constant attention, for Indianapolis was an armed camp during the entire war. For a short time, Major Love was commandant of Camp Morton, but in September the Governor chose him and John L. Mansfield, of Madison, to organize the Indiana Legion, the state militia. He was promptly commissioned Major General of one of the two divisions. His time was largely spent protecting southern Indiana from Confederate raids, where he won admiration and hosts of friends along the Ohio.

Our Dr. Kitchen served effectually in controlling the sanitation and medical services in the army camps, while Valentine C. Hanna became a paymaster.[24] Many other men and women of the congregation worked for the comfort and pleasure of the soldiers, especially as they passed through and into and out of the town. Trains were met at all hours and in all weather, with water, bread and meat, hot coffee, cakes, tobacco, etc., and other cheering gifts.[25] Indeed, Indianapolis earned an enviable reputation among our fighting men for hospitality and kindness.

August 17 was marked by the close of "the fifth act of life" for one of Christ Church's most devoted members at any time of its history—Mrs. Ann Kiersted, before the age of sixty-nine. She had won the admiration and love of many friends, acquaintances, and citizens. The full and sincere obituary notice in the *Indianapolis Daily Journal* bore witness to her many virtues and to our loss at her parting.

On September 26, that staunch Republican sheet, the *Indianapolis Daily Journal*, published a letter signed "A Republican," suggesting that in this time of need for the best guidance, the voters of Marion county should select W. H. Morrison, "now a

[24] *Daily State Sentinel* (Indianapolis), Sept. 13, 1861, p. 3, col. 2.
[25] Calvin Fletcher's Diary, July 27, 1861.

patriot—honest, intelligent and a highly successful business man," although once a Democrat, as a member of the legislature. To this, Mr. Morrison replied with appreciation, but declined, saying that he had no desire for public office and that the name of a loyal citizen had already been put up, and he did not wish to cause confusion nor division.

President Lincoln proclaimed September 26 a day of fasting, humiliation, and prayer. Mayor S. D. Maxwell heartily seconded the idea and requested all churches to hold religious services, and asked that all "merchants will close their stores, mechanics their shops, professional men their offices, and our fellow citizens who keep saloons may close them, and that we may all with one accord humble ourselves before Almighty God, confess our national and our individual sins before Him, and implore Him, as the God of our fathers, and our God, to remove the dark cloud of war from us, and restore peace and unity in all parts of our once united and happy country—remembering that 'righteousness exalteth a nation, but sin is a reproach to any people.' "[26]

Citizens responded wholeheartedly to the request—churches were thronged, businesses and offices closed, and the "whole aspect of the day was that of a solemn Sunday." The sermon of Mr. Stringfellow was printed in full in the *Daily State Sentinel* (Indianapolis) of September 28, in which he pointed out the need of deep and profound humiliation and genuine and sincere repentance as the means of securing divine favor. There were no political references in the sermon and it could have been delivered with equal appropriateness in the Deep South. His remarks were highly praised by the *Sentinel*, a paper with a decidedly lenient attitude toward the South.

The lamentable intelligence arrived on October 1 that Major Gordon Tanner, a prominent and devoted member of Christ Church, had been mortally wounded in battle near Glasgow, Missouri, and had died. When the remains reached Indianapolis,

[26] *Daily State Sentinel* (Indianapolis), Sept. 25, 1861, p. 3, col. 2.

a military escort led the grave procession from the station up Meridian to the home of his wife's sister. On the third, a detachment of the Nineteenth Infantry escorted the cortege to the church through a respectful throng and to the solemn tolling of the bells. The burial service at the church was read by Bishop Upfold, and Mr. Stringfellow delivered a "short but very appropriate and feeling address." The military escort led the funeral procession down Kentucky Avenue to the old cemetery where Mr. Stringfellow officiated and three volleys were fired over the grave.[27] Thus the terrible toll of war was brought vividly home. Being one of the first casualties, it was a prelude to many and many a heartbreak in the war years to come.

A few days later, an urgent call was made by Governor Morton to the women of the state to aid in providing the needy soldiers with many necessities. The women responded promptly and generously in forming the Ladies Patriotic Association and they promptly formed auxiliary societies in every city, ward, and postal center in Indiana. There were organizations, also, to aid the families of soldiers. Many Christ Church women volunteered, among whom were Mrs. Kitchen, Mrs. Cady, Mrs. Tuttle, Mrs. William Mansur, Mrs. Stringfellow, Mrs. J. D. Howland, Mrs. McChesney, Mrs. W. H. Talbot, and Mrs. John Love. Tableaux were given by the Independent Relief Society on October 30—November 2.[28] A grand festival took place on Christmas Eve and night for the benefit of the needy families of the soldiers.[29] The women of Christ Church have never been found wanting in such emergencies and their meeting places fairly buzzed with activity.

In October, at the General Convention of the Episcopal Church in Philadelphia, a hot debate developed on whether or not to continue paying the salaries of missionaries in the South. Bishop Upfold was in favor of its continuance, but the majority were

[27] *Daily State Sentinel* (Indianapolis), Oct. 3, 1861, p. 3, col. 2; Oct. 4, p. 3, col. 1. *Indianapolis Daily Journal*, Oct. 4, 1861, p. 3, col. 1.

[28] *Indianapolis Daily Journal*, Oct. 30, 1861, p. 3, col. 3; Nov. 8, p. 3, col. 3.

[29] *Ibid.*, Dec. 18, 1861, p. 2, col. 4.

against it.[30] In November, a separate convention in Columbia, South Carolina established the Protestant Episcopal Church in the Confederate States.[31]

Also in October, Governor Morton asked the ministers of the state to make an appeal to the ladies for contributions of woolen blankets, shirts, drawers, socks, and gloves, or mittens to protect our boys from cold. Dr. Nathaniel A. Hyde, the head of the Congregational Church, our neighbor across Meridian, and Mr. Stringfellow were on the committee.[32]

The Indianapolis post office was moved in November from its former location on South Meridian to the southeast corner of Pennsylvania and Market Streets, in the classically designed building now occupied by the American Fletcher National Bank and Trust Company.

On Thanksgiving Day, Mr. Stringfellow being absent, Bishop Upfold, assisted by Bishop Talbot, conducted the services in Christ Church, the former preaching the sermon afterward printed in full in the December 2 edition of the *Daily State Sentinel* (Indianapolis). He brought out the fact that in spite of the dark outlook, we had many things to be thankful for: the continued safety of most of our soldiers, absence of invading armies, and bountiful harvests. He left no doubt in his closing remarks that he had come to the conclusion that the war involved much more than politics, and he stood up to be counted heart and soul in favor of the preservation of the Union. In this he agreed with Emerson, that nothing could bring peace but the triumph of principles.

Unfortunately, the congregation of the church, like many families and neighbors, did not see eye to eye on the war question. It appears that J. J. Bingham, the son-in-law of Bishop Upfold, and editor of the *Daily State Sentinel*, and Aquilla Jones, together with several other fellow Democrats, drew the fire of

[30] *Daily State Sentinel*, Oct. 22, 1861, p. 3, col. 3.
[31] *Ibid.*, Nov. 16, 1861, p. 2, col. 4.
[32] *Indianapolis Daily Journal*, Oct. 15, p. 3, col. 3; Oct. 23, p. 3, col. 2, 1861.

criticism from loyal Unionists by being rather publicly jubilant on the streets when information arrived that Northern troops had suffered some reverses in Tennessee.[33]

Church financial policies and methods of those days are gleaned from the vestry minutes of December 8, when that body resolved that twelve special collections per annum be devoted to the support of the Episcopate; six for the Sunday school; six for church missions, domestic, foreign, and diocesan; twelve for the poor of the parish, and the balance to contingent expenses such as fuel, gas, repairs, etc.

Though the war was dominant in the lives of the people as 1861 came to an end, still they were not submerged by it, as indicated by the account in the *Indianapolis Daily Journal* of Christmas events in Christ Church. Our faithful parishioners bore witness to the sacredness of the day:

"☞ Christmas day was observed at Christ Church in the usual manner. The house was very tastefully decorated with 'the fir tree, the pine tree, and the box tree together to beautify' God's sanctuary. The evergreens were gracefully suspended from the elegant framework which supports the roof, and the chancel, baptismal font, pulpit, reading desk, organ, and walls were appropriately trimmed and ornamented with festoons, wreaths and correct lettering. The services were conducted by the Rev. H. Stringfellow, Jr., assisted by the Right Rev. Bishop Upfold. The Rector preached an excellent discourse from St. Luke 2:14. The music by the choir was unusually good. Some of the chants were selected specially for the occasion and sung with great artistic skill and beauty. We observed several fine voices that are not often heard in that choir. So very satisfactory was this part of the services that, by request of several admirers of 'the concord of sweet sounds,' the same music will greet the ears of those who attend Christ Church on Sunday next. The Sacrament of the Lord's Supper was administered to numerous communicants. To-night at 7 o'clock, the Sunday School Scholars are to have a season of special refreshing. A Christmas tree, highly ornamented and hung full of gifts for the good scholars will be erected, and, after the services, in which the children will participate by singing several carols, the presents will be distributed. The rector, parents, teachers, scholars, and all are anticipating a most happy time."

[33]Calvin Fletcher's Diary, Dec. 29, 1862.

The general assembly took pains to revive the well-nigh moribund public school system. Dr. Mears, as president, and other members of the new Horticultural Society took time to study the improvement of crops.[34]

Bishop Talbot, adding to his previous gifts, presented the church with one of the $100.00 building bonds that he held,[35] and on the same day the rector began a preparatory course of evening sermons on "The Origin, Nature, and Advantages of Confirmation."[36] These addresses culminated in the confirmation of twenty-five persons by Bishop Upfold on February 16.[37] 1862

General Grant's capture of Fort Henry on the sixth of February and of Fort Donelson ten days later were glorious boosts to the morale of the North. Indianapolis was mad with joy. Salutes were fired by cannons at the arsenal, flags flew from every building, business was suspended, and in the evening a courthouse meeting was filled to overflowing. Bonfires burned in the streets and in the Circle, illuminating the smiling faces of the milling throng.[38] But the reverse side of this picture was not so happy. Governor Morton appointed Dr. Kitchen to select a number of physicians to go quickly to Cairo and Paducah, and, if advisable, to Fort Donelson, to properly care for the wounded of the six Indiana regiments that had suffered severely in the battle. Volunteer male nurses were also required. Unoccupied rooms at the Blind and Deaf and Dumb Institutes, were transformed into hospital wards. The Senate Chamber and Hall of the House of Representatives of the Indiana State Capitol were also held in reserve for the same purpose if more space were required. Three thousand dollars to help in this work was contributed by the citizens, the list of donors including several Christ Church members.[39]

Calvin Fletcher describes February 22 as "a cloudy morn; not

[34] *Indianapolis Daily Journal*, Dec. 16, 1861, p. 3, col. 3.
[35] *Vestry Minutes*, Feb. 4, 1862.
[36] *Daily State Sentinel* (Indianapolis), Feb. 4, 1862, p. 3, col. 3.
[37] Bishop Upfold's Diary, Feb. 16, 1862.
[38] *Indianapolis Daily Journal*, Feb. 18, 1862, p. 3, col. 2.
[39] *Ibid.*, Feb. 18, 1862, p. 3, col. 1.

cold but rather pleasant. The dy ushered in by firing a salute from the Strums arsenal near the state house north side where some 100 women are making cartriges, &c—Episcopal chimes faintly rang (the minister Re[d] Stringfellow from V[a] rather a secessionist.) . . ." He goes on to tell about the first contingent of one thousand or twelve hundred Confederate prisoners from Fort Donelson arriving at 5 P.M., how poorly clad and dirty they were. To the credit of the townspeople they were not taunted and were taken by back ways to Camp Morton. On the following Sunday morning other prisoners from Tennessee and Mississippi were marched up Illinois Street on their way to the camp about church time, their bedraggled appearance and condition winning the sympathy of the churchbound.[40]

Confederate General Buckner and staff were brought in and "confined in our new U States Court room a Jail attached." They were treated so considerately that some of our people protested to Governor Morton. Later the general was sent East, thus solving the problem.[41]

The war made necessary the expansion of the hospital facilities of Indianapolis. The City Hospital was opened as a military infirmary about the first of May, 1861, and at the end of April, 1862, was "under the able superintendence of Dr. J. M. Kitchen." Then there was the Meridian Street Military Hospital, which was opened by Dr. W. B. Fletcher and Dr. J. S. Bobbs, succeeded by our Dr. Dunlap in April.[42] On March 5, an urgent appeal was issued by the Meridian Street Hospital to the housewives of the town to bake corn bread for the sick Southern prisoners, for so many of them continually asked for it. Still another infirmary was fitted up for a short period of about two months in "the old car factory in the northeast part of the city" and called the Bellefontaine Hospital, operating under the management of Dr.

[40] *Daily State Sentinel*, Feb. 24, 1862, p. 2, col. 2.
[41] Calvin Fletcher's Diary, Feb. 26, 27, 1862.
[42] *Indianapolis Daily Journal*, March 3, 1862, p. 3, col. 2; April 3, p. 3, col. 2.

Livingston Dunlap,[43] whose unfortunate death later in the year removed from Christ Church one of its staunchest supporters. Before the first of June the City Hospital, superintended by Dr. Kitchen, proved adequate to care for the extra load and the others were closed.[44]

As time elapsed, references to the probable disloyalty of Mr. Stringfellow became more frequent. Even early in the war it had been said that he omitted the prayer for the President of the United States until a committee waited upon him insisting that he include it.[45] There is no record, though, of any Southern sympathizers in the congregation of Christ Church leaving the service at the beginning of such prayer and banging their pew doors behind them, as happened in the nation's Capital.[46]

In its issue of February 28, the *Indianapolis Daily Journal* made some rather pointed remarks about Mr. Stringfellow's activity in the new prisoner's hospital in the gymnasium building at Camp Morton, which drew the following retort from our rector:

"Mr. Editor: I have been surprised and pained upon learning that an impression seems to prevail that I have sought and obtained the control of the hospital recently established in this city. In justice to myself and the authorities to whom such institutions are committed I deem it but right thus publicly to state that no such authority has ever been granted or asked for. My only object in what I have voluntarily done has been to relieve suffering humanity by giving now, that the exigencies of the case seemed to demand it, my time in simply administering under the direction of the surgeon in charge the furnished remedies, and attending to the personal wants of the sick. Beyond this I have had no motive; and even this would not have been undertaken but for the fact that our former accommodations proved at this time inadequate to the demand, and in my judgment, called upon private citizens, at least for a season, to render their services. I repudiate, entirely, the charge that my assistance was offered because the sick were all from the ranks of the prisoners now confined in this city, as the offer of my time and services were freely offered to the Governor in person on the arrival of the

[43] *Indianapolis Daily Journal*, April 7, 1862, p. 3, col. 3.
[44] *Ibid.*, May 24, 1862, p. 3, col. 1.
[45] Jacob Piatt Dunn, *Greater Indianapolis* (Chicago: The Lewis Publishing Co., 1910), I p. 228.
[46] Ruth Painter Randall, *Mary Lincoln: Biography of a Marriage* (Boston: Little, Brown & Co., 1953), p. 274.

news of the fall of Fort Donelson, when it was supposed that all who were to be sent here would be from the Union army. A still further vindication of my conduct I shall reserve for Sunday evening, at which time the subject of my discourse will be, 'The greatest of these is charity.'

"Asking an insertion of the above in the JOURNAL, I am, very respectfully,

H. Stringfellow, Jr."[47]

Mr. Stringfellow then sent his resignation to the vestry. The secretary, on March 3, presented to the vestry the written resignation of the rector, whereupon the rector stated his reasons and retired. By unanimous vote of the vestry the following preamble and resolutions were adopted:

" 'Whereas the Revd. Mr Stringfellow has made to the Vestry of Christ Church Indianapolis, an unexpected tender of his resignation . . . under the impression that his influence and usefulness as its Rector had become seriously impaired, on account of his supposed sympathy with the detestable Southern Rebellion:

" 'And whereas the Vestry, as the representative embodiment of the Church feel that they are called upon, to so act in the premises, . . . neither the spiritual interest of the flock over which the Holy Ghost hath made the Reverend Gentleman, the overseer may suffer harm, nor an unoffending Christian Minister be severed from a people who are strongly attached to him: merely because his patriotism, or his piety may have been called in question by a few self constituted judges:

" 'And whereas the Vestry have carefully heard, and considered the case . . . and the circumstances from which the supposed disloyalty of Mr. Stringfellow appears to have been deduced: but these circumstances have utterly failed to excite in the mind of a single member of the Vestry, the slightest suspicion even, of the Reverend gentlemans guilt; whilst the proofs are abundant and convincing, that Mr Stringfellow, is not only directly opposed to the miserable political dogma of 'Secession,' in all its phases; but that he cherishes only sentiments of cordial attachment to the

[47] *Indianapolis Daily Journal*, Mar. 1, 1862, p. 3, col. 2.

Union of all the States, as cemented by the Constitution: It is therefore

" 'Resolved *unanimously*, that our highly esteemed Rector be requested to withdraw his resignation.

" 'Resolved, that the Secretary be requested to convey to Mr Stringfellow, an authenticated copy of these proceedings, and that the same be published in the "Indiana Journal," and in the "Indiana State Sentinel." ' "[48] The wisdom of the vestry was shown in squarely facing the problem and issuing positive, dynamic statements to quiet gossip and unchristian, unfair attacks on the integrity of the rector.

This episode served to relieve the situation for a time and on March 22 both news sheets reported that the sick among the prisoners at Camp Morton had formally thanked Mr. Stringfellow for liberal donations of articles appropriate to their wants.

The national and state governments were very lenient about allowing relatives, friends and chaplains to visit the prisoners, especially those who were ill.[49] The Rev. Mr. Runcie, our old friend from Madison, was very active in this work.[50] By March, Dr. Kitchen and his supporting staff reported that illness among the prisoners was decreasing.[51] The claim was made that among the troops the Methodists led in the number of chaplains, the Episcopalians stood second, the Presbyterians third, and the Baptists fourth.[52] The efforts of these ministers were backed up generously by our citizens, five thousand dollars being collected and distributed for the relief of wounded and sick soldiers.[53]

On April 6 and 7, the desperately-fought and sanguinary Battle of Shiloh put a more crushing burden than ever upon our people to care for the many distressing casualties. Corps of surgeons and nurses, and shipments of medical supplies, were rushed to our

[48] *Vestry Minutes*, March 3, 1862.
[49] *Daily State Sentinel* (Indianapolis), Mar. 3, 1862, p. 3, col. 5; p. 3, col. 2.
[50] *Ibid.*, Feb. 27, 1862, p. 3, col. 3.
[51] *Ibid.*, Mar. 8, 1862, p. 3, col. 2.
[52] *Ibid.*, Jan. 18, 1862, p. 3, col. 1.
[53] Calvin Fletcher's Diary, Mar. 11, 1862.

suffering regiments. Special steamboats were chartered for return of the wounded. William Hannaman, onetime member of Christ Church, as president of the Sanitary Commission won hearty praise for the success of his tireless efforts in behalf of our men.[54]

Mr. Stringfellow, on June 2, again placed his resignation in the hands of the vestry elected on April 21 and after careful deliberation at two meetings, it was again unanimously refused and returned to him.

Although heavily burdened with the load of war work, the members of the Christ Church congregation had not forgotten their civic duties. Dr. Kitchen was physician for the Indiana Institute for the Blind.[55] Dr. A. S. Wright was one of the vice-presidents of the Y.M.C.A.[56] Jacob B. McChesney served on the board of directors of the newly organized Madison and Indianapolis Railroad.[57] Dr. Mears and Dr. Gaston were on the Board of Health.[58] Mrs. A. S. Wright, Mrs. Charles Cox, Mrs. W. H. Morrison, Mrs. Howland, and Miss Cady served actively in the interest of the Indianapolis Orphan Society,[59] and Dr. Mears was president of the Marion County Horticultural Society.[60] It is almost axiomatic to point out that those who carry responsibility well will always be those who are asked to carry even more and will so respond. It is the Parable of the Talents that greathearted persons grow more fully whole-souled by their increasing self-giving. The busiest people are never too busy to do God's work and tend human needs.

The diocesan convention of 1862 was held in St. John's Church in Lafayette. Christ Church was represented by the Rev. Horace Stringfellow, Jr., R. L. Talbot, Dr. A. S. Wright and Jacob B. McChesney. In his report, Bishop Upfold said, in part:

[54] *Indianapolis Daily Journal*, May 17, 1862, p. 3, col. 3.
[55] *Ibid.*, Mar. 3, 1862, p. 3, col. 3.
[56] *Ibid.*, Mar. 20, 1862, p. 3, col. 1.
[57] *Ibid.*, Apr. 2, 1862, p. 3, col. 2.
[58] *Ibid.*, May 13, 1862, p. 3, col. 1.
[59] *Ibid.*, May 20, 1862, p. 3, col. 3.
[60] *Ibid.*, June 5, 1862, p. 3, col. 2.

". . . There has been a general cause for this want of progress, which has blighted many a secular enterprise, and which has been very injurious to the Church and the general interests of religion. . . . This cause of comparative disaster and discouragement, may God in His mercy soon remove, . . ."[61]

On the cultural and amusement docket, Bayard Taylor visited Indianapolis under the auspices of Mrs. Bolton, the poetess.[62] "Russell's Magnificent Panorama of the Rebellion and War of 1861 & 1862" unrolled its bloody scenes in Masonic Hall,[63] and a band concert in Governor's Circle was enjoyed by a huge crowd assembled just across the street from the church.[64] The people thrilled in joining the band with singing when it struck up the new composition, "The Battle Hymn of the Republic."

The *Sentinel* created a little quiet amusement with a droll story of the capture by our old parishioner, Dr. Livingston Dunlap, of a wolf which had strayed into Illinois Street.[65] While on the subject of game, quail hunters please take notice. Calvin Fletcher wrote that the price of quail on market was a dollar a dozen![66]

Nor was romance forgotten as is broadly suggested by the following card in the *Daily State Sentinel* (Indianapolis) of July 10:

"By Moonlight—A boat will start from the North street crossing of the canal this evening at 8 o'clock, for an excursion to a beautiful grove four miles from the city, returning by the light of the moon. A fine band will be in attendance."

As long as it was thought that the war would be a short one and that the South would be speedily defeated, subversive secret societies had not been formed, but with the increasing strength of the South toward the close of 1862, the Knights of the Golden Circle, the Order of American Knights, the Stars, Peace Organizations and other bodies known by various names began to

[61] *Journal of . . . Diocese of Indiana*, 1862, p. 24.
[62] Calvin Fletcher's Diary, Jan. 12, 1862.
[63] *Indianapolis Daily Journal*, July 26, 1862, p. 2, col. 5.
[64] *Ibid.*, July 28, 1862, p. 3, col. 2.
[65] *Daily State Sentinel* (Indianapolis), Mar. 11, 1862, p. 3, col. 3.
[66] Calvin Fletcher's Diary, Feb. 1, 1862.

coalesce in Indiana and other northern states for the purpose of giving aid to the enemy.[67] The *Indianapolis Daily Journal* attacked these societies viciously, not hesitating to call names. Their special target was the group responsible for conducting their rival paper, the *Daily State Sentinel* (Indianapolis). The latter sheet tried to belittle these charges and otherwise protect the secret societies. Insults ladened with the strong smell of sulphur were recklessly exchanged and ill feeling continued throughout the war.

A senator from Indiana, Jesse D. Bright, whom some regarded as a political polecat, was expelled from his post for treason[68] and Thomas A. Hendricks advocated a union of the "North-West" with the South.[69] The Union Democratic platform contained a most puzzling statement worthy of the oracle at Delphi, reading: "Will sustain with all energies a war for maintenance of Constitution and of integrity of the Union under the Constitution; but we are opposed to a war for the emancipation of the negroes, or the subjugation of the Southern States."[70] What a harrowing trial it must have been to live in such an atmosphere, shot through with treasonable thoughts and actions! Occasionally, the general gloom was dispelled by examples of patriotism, shining "like a diamond in the sty," such as the action of Lieutenant Samuel Merrill, the bookseller, who ran up a flag in front of his store and "did a good business in the recruiting line."[71]

And now we come to the story of the bells. Probably the most accurate account of what really happened was published in the *Indianapolis Daily Journal* on Tuesday, July 15, 1862, reading as follows:

"What Does It Mean?—A clergyman of this city, whose loyalty has been so seriously questioned that he has more than once taken pains to declare it from his pulpit, made a little exhibition of patriotism yesterday evening that deserves notice, as an indication of the concurrence between the reverend

[67] Esarey, *A History of Indiana*, II, pp. 779–80.
[68] Calvin Fletcher's Diary, Feb. 6, 1862.
[69] *Indianapolis Daily Journal*, July 16, 1862, p. 2, col. 1.
[70] *Daily State Sentinel* (Indianapolis), July 9, 1862, p. 4, col. 1.
[71] *Indianapolis Daily Journal*, July 16, 1862, p. 3, col. 3.

gentleman's acts and language. The meeting last night, to consider the condition of the country, it was stated in the notice, would be announced by the ringing of all the bells in the city, the Governor having made a special request of the different churches to allow the use of their bells for the occasion. It was granted in every instance, of course, the vestrymen of the church in question making no objection, and the clergyman himself only insisting that none of his should be rung but the 'big bell.' The time came for ringing. All the bells burst out at once in a tremendous chorus. In a little bit the richest sounds of the chorus stopped. The chime of Christ Church was mute. The clergyman with violent action and angry tones, had rushed up into the ringing loft and stopped the patriotic peal. He wouldn't allow his bells to be rung for a meeting to discuss and relieve the sufferings of our country. It was patriotic, of course, for he has declared from his pulpit that he is loyal. He might have 'gone one' bell on the case, but to let his whole chime be perverted to a patriotic call was too much, and he stopped it. These are the facts. The explanation is an excess of loyalty, of course."

The meeting of citizens in the statehouse grove was a triumphant success. Governor Morton and other notables spoke and a movement was started to raise further funds for the families of the volunteers. W. H. Morrison and J. D. Howland of Christ Church, along with nine others, were appointed to see that the collection was made.[72]

Vestry minutes for July 16 relate that a communication from the rector in reference to ringing the bells of the church on Monday evening, the fourteenth instant, was received and referred to a committee. Unfortunately, that communication has been lost or destroyed and so Mr. Stringfellow's version of the story of the bells is not available.

On the eighteenth of July the rector asked leave to withdraw that communication and, through the secretary, tendered his resignation as rector of Christ Church:

" 'Indianapolis July 17, 1862.

" 'To the Vestry of Christ Church:

" 'Dear Brethern.

" 'When upon the second day of last month, I consented at the urgent and unanimous request of your body to withdraw my resignation, it was done

[72] *Indianapolis Daily Journal*, July 15, 1862, p. 3, col. 1.

with great reluctance, because I felt convinced that the interests of the Church, and my own comfort, and peace of mind would be promoted by its acceptance. Satisfied as I am now of the correctness of that opinion, I again renew it, with the request that it may take effect upon the first day of August 1862. In thus severing our connection, I would do violence to my own feelings did I fail to express in the strongest terms my high appreciation of the kindness you have ever shown me, and my sincere regret that circumstances over which we have no control seem to render a separation desirable. Conscious as I am of the correctness and honesty of the course I have pursued, and satisfied that the oft repeated charges are the offspring of over heated imaginations I am not ashamed to say, that whilst I am convinced that the Church will be promoted by a dissolution of our sacred ties, yet in doing this, I experience the deepest regret. It is a source of satisfaction to me, that thus far, the Church has not suffered, that during the past year, notwithstanding the excitement through which we have passed, we have had a larger increase of communicants than any other year, since the Church was established. The debt has been and is now being gradually reduced. For fear that my birth place, (for I insist, that in this consists my only crime) may yet retard the prosperity of your congregation, I am now prepared, and in this do comply with a promise made in my pulpit,—at the commencement of our national troubles, never to stand in the way of the advancement of the Church. So long as I believed that I myself was the only sufferer, I was content to bear the odium, sought to be cast upon me,—but however conscious I may be of having done nothing to bring reproach upon the cause of Christ, by violating in letter or spirit the laws of my country, I am willing to day unsolicited by you, to resign into your hands the office I have so imperfectly filled for the past two years. From henceforth our lives are to be cast in different directions,—in all probability,—we shall never meet again upon earth,—yet amidst all the uncertainty of the future, I shall remember with great pleasure my residence in your midst, and shall not cease to pray that Gods blessing may rest upon you, your families and upon each member of the parish you represent. I am with great respect—very truly and affectionately.

" 'Your Friend and Pastor,

" 'H Stringfellow Jr.'

"Whereupon,—On motion of Doctor Mears, seconded by Mr. Cox, It was unanimously Ordered, that the resignation be accepted, and that the Secretary notify Mr Stringfellow of such acceptance, at the same time tendering to the Reverend Gentleman an expression of the continued warm regard entertained towards him personally by every member of the Vestry, and

their solicitude for the future happiness of himself and family wheresoever their lot may be cast.

"On motion of Mr McOuatt, It was Ordered that a Committee be appointed to draft a letter expressive of the sense of the Vestry, in accepting the resignation.

"The Chair appointed Messrs McOuatt, Talbot & McChesney such Committee.

"And the Vestry adjourned.

"J B McChesney, Secy."

The truth of these developments, as nearly as may be determined through the obscuring mists of time, is that outside malicious political enemies and possibly a very small number of malcontents within the church raised such a prejudiced hue and cry that the rector and vestry finally agreed that too many of the citizens of Indianapolis would get a false idea of the position of the Church to the detriment of the best interests of religion, and so the resignation was given and accepted.

The stock from which the busybodies made this nauseous brew must have consisted largely of man's original sin, a term defined by someone as a way of saying that, although man *should* recognize his limitations, he seldom does. The whole unsavory episode was "enough to make an honest man rend his mantle, shave his head and sit down among the ashes of the inconsolable."

Mr. Stringfellow's resignation was reported by the *Indianapolis Daily Journal* on the twenty-first in a dignified notice, but the *State Daily Sentinel* (Indianapolis), on the nineteenth, in a separate item, took occasion to say in a sneering manner that the late sexton of Christ Church, "a distinguished theologian," would hereafter take charge of the parish.

CHAPTER VII

MR. HOLCOMB, MR. INGRAHAM AND THE END OF THE CIVIL WAR

Fold up the banners! Smelt the guns!
Love rules. Her gentle purpose runs,
A mighty mother turns in tears
The pages of her battle years,
Lamenting all her fallen sons!
Will Henry Thompson

THE VESTRY moved, on September 18, to ask the Rev. Mr. Edson of the diaconate to officiate in Christ Church until the vacancy could be supplied, and efforts were made to find suitable quarters for him. Only two days later the Rev. Theodore I. Holcomb, born in New York State and educated at Nashota, was requested to fill the post. He accepted and conducted his first service on Sunday, October 5, being assisted by Mr. Edson, deacon.

The new rector and vestry lost no time in planning for the consecration of the church, for on October 16, the following resolution was adopted:

"Whereas in the Providence of God, by the great self sacrifice of our late beloved Rector, now the Rt Rev. Joseph C Talbot D.D. and the munificence of a few of our Parishoners, and the liberality of all, provision has been made for the discharging the debts of the Church in full, and the plan to accomplish which is now being earnestly carried forward, giving undoubted promise that the project will be perfected, before the adjournment of the present General Convention: [This actually was accomplished March 9, 1863, according to the vestry minutes of that date.] It is therefore Resolved–that the Right Reverend, the Bishop of this Diocese be requested to consecrate the new Church Edifice, erected in this Parish, by the name of 'Christ Church Indianapolis,' by the proper religious and ecclesiastical services . . ."[1]

[1] *Vestry Minutes*, Oct. 16, 1862.

The request was granted and Bishop Upfold's report of 1863 had this to say about the services held on November 20, 1862:

"I consecrated Christ Church, Indianapolis. On this occasion, the Request to consecrate was read by the Rev. Mr. Holcomb, the Rector of the parish, and the Sentence of consecration by the Rev. Mr. Runcie [Christ Church, Madison]. Morning Prayer was read by the Rev. Mr. Cox, of Cincinnati, and the Rev. Mr. Wakefield [St. Paul's Church, Richmond]. The sermon, at my particular request, was preached by the Right Rev. Bishop Talbot, the former Rector of the parish, to whose taste, and untiring efforts, the parish is very much indebted for this beautiful and imposing edifice, an ornament to the city and to the diocese. In the evening I concluded the services of the Convocation, by an Address to the Clergy, appropriate prayers and the benediction."[2]

In the same month, the vestry performed a cordial and gracious act in tendering a pew, of her own selection, to Mrs. Jacob Cox, wife of the well-known artist, in acknowledgment of her long and valuable services in the societies of the Church.[3]

General John Love, whose memorial tablet adorns the walls of the church, was occupied in making trips to New Albany and Evansville, Indiana, and to Washington, D.C., and in changing the guard regiments at Camp Morton. The capture of Newburgh and a threat to Evansville spurred the Indiana Legion to action, causing a prompt retreat of the invaders.

The Military Aid Societies of the ladies of the several wards were diligent in pursuing their patriotic work. Our Mrs. George Tousey became president of the Second Ward group.[4]

At the beginning of the new year Lincoln electrified the world with the glorious Emancipation Proclamation.

The overtones of treasonable activity, the ebb and flow of emotions according to the success of the war effort, and the general tensions furnish a kaleidoscopic background for the parish history.

On the evening of February 14, a pivotal event took place at 1863

[2] *Journal of . . . Diocese of Indiana*, 1863, p. 16.
[3] *Vestry Minutes*, Nov. 10, 1862.
[4] *Indianapolis Daily Journal*, Mar. 5, 1862, p. 3, col. 2.

the vestry meeting. The Rt. Rev. Joseph C. Talbot, in person, surrendered three of the thousand dollar bonds that he had purchased to help finance the new Christ Church. These were accepted with hearty appreciation and the engagement was made to raise funds to cancel the remaining $7,000.00 bonded debt. This was accomplished by March 9, only $300.00 of the bonds remaining in the hands of Bishop Talbot. The bonds and mortgages securing them were then destroyed in the presence of the delighted vestry—a burnt offering of the most acceptable kind. A note was made in the minutes of February 14 that the cost of the church had been $25,353.77, which does not at all agree with the showing of the treasurer's reports.

The General Assembly of Indiana, convening the first of the year, was a foul disgrace to all concerned, quite the worst in all the history of Indiana. With a Democratic majority, time was frittered away on petty political squabbles, and only the patriotic efforts of Governor Morton, backed by the finances furnished personally by J. F. D. Lanier, the great New York banker from Madison, Indiana, saved the state from extreme disgrace.

President Lincoln selected April 30, 1863 as a day of National Humiliation, Fasting, and Prayer, and Bishop Upfold issued the following supplication to be repeated in all the congregations of the Diocese of Indiana:

"Almighty God, who dost command us to humble ourselves under thy mighty hand, that Thou mayest halt us in due time; we, thy unworthy servants, desire most humbly to confess before Thee in this the time of sore affliction in our land, how deeply as a nation we deserve thy wrath and indignation. In the great calamities which have come upon us we acknowledge thy righteous visitation, and bow down our souls under the mighty hand of our holy and merciful God and Father. Manifold are our sins and transgressions, and the more sinful because of the abundance of our privileges and mercies under thy providence and grace. In pride and living unto ourselves; in covetousness and worldliness of mind; in self-sufficiency and self-dependence; in glorying in our own wisdom, riches, and strength, instead of glorying only in Thee; in making our boast of thy unmerited blessings, as if our own might and wisdom had gotten them, instead of acknowledging Thee in all, and

seeking first thy kingdom and righteousness; in profaneness of speech and ungodliness of life; in polluting thy Sabbaths, and receiving in vain thy grace in the gospel of our Lord Jesus Christ; we acknowledge, O Lord, that as a nation and people we have grievously sinned against thy divine Majesty, provoking most justly thy wrath and indignation against us. Righteousness belongeth unto Thee, but unto us confusion of face. Because thy compassions have not failed, therefore we are not consumed. Make us earnestly to repent, and heartily to be sorry for these our misdoings. . . . May the remembrance of them be grievous unto us. Turn unto Thee, O Lord, the hearts of all this peoples, in humiliation and prayer, that Thou mayest have compassion upon us and deliver us. For Thy Son, our Lord Jesus Christ's sake, forgive us all that is past, and grant that we may ever hereafter serve and please Thee in newness of life, to the honor and glory of Thy name. We beseech Thee so to sanctify unto us our present distresses, and so to make haste to deliver us, that an honorable and permanent peace may speedily ensue, that war shall be no more in all our borders, and that all resistance to the lawful Government of the country shall utterly cease. May those who seek the dismemberment of this our national union, under which this people, by Thy providence, have been so signally prospered and blessed, be convinced of their error and restored to a better mind. Grant that all bitterness and wrath and anger and malice may be put away from them and from us, and that brotherly love and fellowship may be mutually restored and established among us to all generations. . . ."

The Sons of Liberty were shamelessly active during the first half of 1863. Very early that year, a plot of the Democrats to capture Strum's Arsenal was foiled, but the climax was reached on May 20 in the seriocomic Battle of Pogue's Run.

The Democrats of the whole state promulgated a huge mass meeting on the Statehouse lawn. Special trains "as pregnant of trouble as the Trojan Horse," were brought in from various parts of the state, many of the men armed with revolvers. An outbreak had been anticipated by the authorities. The Seventy-First Regiment patrolled the streets in squads and artillery had been stationed at strategic spots. There was no general outbreak, however, only a few arrests and small clashes with the guard until the departure of the trains in the late afternoon when an indiscriminate firing of revolvers made law-abiding citizens seek their homes.

The trains to Lafayette and Terre Haute got off without serious incidents, but the one to Richmond, the City of Quakers, was stopped at New Jersey Street by the dark mouth of a menacing cannon between the rails. A policeman collected about 200 revolvers from the passengers before the field piece was removed. The train to Cincinnati was boarded as it stood beside Pogue's Run, a great open ditch with stone retaining walls that formerly ran along the south edge of the Union Station. As the train was searched, alarmed owners of pistols threw them into the stream —hence the derisive name of the "engagement."[5]

June was marked in the church by the diocesan convention in Terre Haute, at which Bishop Upfold voiced his objections to flowers on the altar, chancel, font, or pulpit. Also in June, the rector's salary was brought up to $1400.00 per annum, and a strawberry festival for the benefit of the church was given.

All Indiana, including our church neighborhood and people, was in an uproar on July 9. General John Morgan had crossed the Ohio, "with 8000 cavalry and cannon" (three times as many as was really the case). Cannons were fired, and the church bells rang furiously. All the home guards flew to arms. In Indianapolis University Square was requisitioned as a drill ground, arms and blankets were hurriedly issued, and the green troops made ready to defend the city or join the chase. All downtown, including the Circle, was filled with tensely excited citizens who had forgotten their businesses for the moment. Corydon, Palmyra, Salem, and Versailles all fell to Morgan and his men within a few days. He eventually crossed into Ohio at Harrison, relief finally coming to Hoosierdom, the nervous soldiers being especially hilarious in their camps. Morgan's capture near the eastern boundary of Ohio with only 250 men left ended one of the most heroic epics of the war.

News of a far different kind came on the Fourth of July, for

[5]Logan Esarey, Ph.D., *A History of Indiana from 1850 to 1920* (3d ed.; Bloomington, Indiana: Indiana University Bookstore, 1935) II, pp. 781 ff.

Gettysburg had been won and Vicksburg had finally succumbed after prolonged resistance.

Just at this time the first moves were made to finish the spire of Christ Church, Mr. Tinsley's assistance being called for. It was to be five or six years, though, before the work was completed. Miss K. Farrell's Sunday school class, in November, contributed to the tower and spire fund, the $150.00 proceeds of their fair in Military Hall.[6]

The serious check at Chickamauga blasted hope of a speedy Northern victory that had been built up after Gettysburg and Vicksburg. Grant met Stanton in Indianapolis in the middle of October on his way to Louisville and Chattanooga[7] to direct the operation that redeemed the Army of the Cumberland by their victories at Lookout Mountain and Missionary Ridge on three November days.

It was on November 19, 1863 that Lincoln made his immortal Gettysburg address. Calvin Fletcher wrote in his diary that he had read Mr. Everett's speech, but not a word about Lincoln's! Our beloved President had delivered the classic prose of the Gettysburg address, whose beauty of expression and balance of phrase is found so seldom, other than in the Book of Common Prayer. He, also, at times could be forcefully humorous. He used to say that Seward "swore like an Episcopalian."[8]

St. Mary's Seminary, although it had been mentioned favorably at the diocesan convention in June and an appeal made for its adequate support, seems to have been in difficulties. Mr. George Herbert, the principal, appealed to the vestry of Christ Church for "material aid" and asked them to assume the responsibility for the payment of the rent for the buildings. After studying the matter for ten days, the vestry responded that, while they thoroughly approved of the school, they did not feel

[6] *Vestry Minutes*, Nov. 2, 1863.
[7] *Personal Memoirs of U. S. Grant* (New York: Charles L. Webster & Co., 1886), II, 17–8.
[8] *Evening News* (Indianapolis), June 1, p. 2, col. 3, 1870.

that they had the right to appropriate funds from the church treasury for such purpose.

During the year, W. H. Morrison had completed his beautiful home next east of the church. This house graced the Circle for many years, finally serving as the first home of the Columbia Club.

1864 During the year 1864, in June, the French had taken advantage of the desperate position of the United States, to capture Mexico and place the unfortunate Maximilian upon the throne.

Indianapolis people arose on "The Cold New Years Day of 1864" to find their thermometers at fourteen degrees below zero. Intense suffering was experienced in the armies. In the mountains of east Tennessee, the Eighteenth Indiana Battery burned a house to keep from freezing, unwittingly preparing a welcome breakfast of hot baked potatoes, for the owners of the building had hidden several bushels under the floor.

In the last days of January, the bells of Christ Church burst out in chorus with all the others in the city welcoming the return of the Twenty-fourth, the Forty-fourth, and the Seventeenth regiments.[9] Joyous receptions were tendered each of them, but later the bells were silent upon the return of other troops because the fire department feared that the frequent vibrant clanging might distract the firemen!

The annual renting of pews took place on Easter Monday, March 28, after 250 printed copies of the rules for renting pews in the church had been circulated. The church was open from two to five o'clock to afford all persons desiring "Pews or Sittings" an opportunity to secure them.[10]

It was reported early in the year that the aggregate attendance at the Episcopal Church had increased about one-third during the past year.[11] We can only speculate on the reasons for this

[9] *Indianapolis Daily Journal*, Jan. 27, 1864, p. 3, col. 1.
[10] *Ibid.*, March 26, 1864, p. 3, col. 2.
[11] *Ibid.*, Jan. 25, 1864, p. 3, col. 2.

increase in attendance, for later in the year the resignation of the rector was to be requested.

Generous friends of Professor Pearsall arranged two benefit concerts for him—one on April 4, the other on August 16. In turn, Masonic Hall and the Metropolitan were well-filled with admirers and former pupils of "the venerable Prof." A grateful note of thanks to his many friends appeared in the August 18 issue of the *Indianapolis Daily Journal*. The worthy musician and his daughter, also, took part in the "Grand Organ Concert" held in the Baptist Church on May 3.

Copperhead activities still suppurated in the North. At the end of March, one of our regiments was sent to suppress some insurrections in Coles County, Illinois.[12] Patriotism was at a low ebb, making it necessary for the mayor of Indianapolis, John Caven, an unusually outstanding public servant, to issue a proclamation asking all business to be suspended at noon on April 27 and urging everyone to devote the remaining hours in raising the quota of troops under the latest call.[13] On the same day there was a Ladies' War Meeting which issued an appeal for women to volunteer to fill the places of clerks and others who went into the service.[14] This, remember, was in the days when the lavender tradition prevailed, and it was thought rather a disgrace to have any of the female members of the family engaged in any work outside of the home.

The high standing of two of the members of our congregation was attested to by the appointment of Dr. George W. Mears as examining physician for pensions,[15] and the public appeal made to J. D. Howland to become a candidate for the Indiana State Senate.[16]

In the fall of the previous year, 1863, a number of Episcopal families living south of Pogue's Run, petitioned for a chapel or

[12] Calvin Fletcher's Diary, Mar. 31, 1864.
[13] *Indianapolis Daily Journal*, April 27, 1864, p. 3, col. 1.
[14] *Ibid.*, April 28, 1864, p. 3, col. 2.
[15] *Ibid.*, Jan. 6, 1864, p. 2, col. 2.
[16] *Ibid.*, May 27, 1864, p. 2, col. 2.

mission church. The request was granted and St. Luke's was admitted into the Diocese at its meeting in June.[17]

St. Mary's Seminary was most favorably mentioned at the June diocesan meeting, but soon after, Prof. George Herbert, the principal, was elected president of the Terre Haute Female College and left in July for that post.[18] This latter institution was purchased by several gentlemen of St. Stephen's Episcopal Church and the name changed to St. Agnes' Hall, operating under the auspices of the Church.

This was during the time when Grant and Lee were at death's grips at Cold Harbor and Petersburg and while Sherman was hammering out victory at Atlanta.

Poor Bishop Upfold suffered increasingly during the year, trying applications of ice to his spine in June, packing his knee with potassium iodide in August, and suffering with "neuralgia" in October, and trying magnetic electricity in December with the help of Dr. Mears.[19]

At the vestry meeting of June 13, Reginald H. Hall, Esq. was appointed "to maintain the Choir in effective condition, employing such *force* [italics ours] as may be needed, and expending for that purpose such appropriations as the Vestry may make . . . to act as the medium of communication between the choir and the Vestry."

The young ladies of the Christ Church Bible Class took advantage of the early summer season to give a successful strawberry festival at Masonic Hall (admission 25 cents). Over $250.00 was realized, which was applied "toward the liquidation of a small debt still pending against the Church."[20]

Preceded a few days by an informal discussion, on Independence Day a formal meeting of the vestry was called to consider the af-

[17] *Vestry Minutes*, Sept. 7, Oct. 14, 27, Nov. 9, 1863, *Indianapolis Daily Journal*, June 3, 1864, p. 3, col. 2.
[18] *Ibid.*, July 11, 1864, p. 3, col. 2.
[19] Bishop Upfold's Diary, 1864.
[20] *Indianapolis Daily Journal*, June 13, 1864, p. 3, col. 1.

fairs of the parish. The conclusion was reached that the Rev. Mr. Holcomb's services fell short of the necessities of the parish (for reasons now unknown), and it was the opinion of the majority of the parishioners that some other minister might be provided with qualifications better suited to the position. General Love and Mr. W. P. Bingham were asked to wait upon Mr. Holcomb and to convey to him in a kindly and friendly way the views thus entertained.[21] After some negotiations, it was agreed that the church would pay the $400.00 debt that Mr. Holcomb had incurred in coming to Indianapolis and would continue his salary until January 1, 1865, he having no other income. If he succeeded in the interim in securing a post, he might leave at any time after the first of October, his salary being discontinued. He was also given four Sundays leave of absence to obtain another charge.[22]

A Rev. Mr. Gray of Cincinnati kindly occupied the pulpit for four or five Sundays.[23] In August, the Rev. Mr. J. P. T. Ingraham, who had served St. James' Parish, Milwaukee,[24] for twelve years, officiated to such good purpose that on the twenty-ninth the vestry unanimously called him to the rectorship, pledging a salary of $2000.00 annually and the use of the rectory. He accepted and began his duties on October 1.[25]

Thursday, August 4 was appointed a fast day by President Lincoln, and all churches had special services in the evening. In the Episcopal Church morning services were held, also.[26]

In the meanwhile, that great sea raider of the Civil War, the "Alabama," had been sunk by the "Kearsarge."[27]

Throughout the summer and fall, the *Indianapolis Daily Journal* pounded at the city fathers to pave Circle street with boulders without success, and to place a creditable park in the Circle and a

[21] *Vestry Minutes*, July 4, 1864.
[22] *Ibid.*, July 12, 1864.
[23] *Vestry Minutes*, July 19, Aug. 8, 1864.
[24] *Indianapolis Daily Journal*, Aug. 20, 1864, p. 3, col. 5.
[25] *Journal of . . . Diocese of Indiana*, 1865, p. 38.
[26] *Indianapolis Daily Journal*, Aug. 4, 1864, p. 3, col. 1.
[27] Calvin Fletcher's Diary, July 5, 1864.

new fence to replace the one that had been largely destroyed by tethered, stump-sucking horses whose owners were shopping—a phase of the "parking problem" of yesteryear. University Square was destined to be improved shortly.

It is most distressing to us of these later days to realize the extent of subversive activities during the Civil War. It was most certainly "A day of trouble, and of treading down, and of perplexity." We must consider that the prime cause of this local conflict was the comparatively late arrival of a large porportion of our inhabitants from the southern states. Especially true was this of southern Indiana, where the density of population was greatest. By some historians this antagonism has been traced back to England—Roundhead against Cavalier, then to America—Jamestown versus Plymouth—South against North, so the conflict had a deep-seated foundation.

Explosive stresses arose when a shipment of arms to the local Butternuts was intercepted in late August and a list of the members of the Lodge of the Sons of Liberty was secured and published.[28] The situation seemed so precarious that Governor Morton and General Hovey, with the rumored approval of General Joe Hooker, then in Indianapolis, determined to take steps to convince the public of the infamy of these secret societies. So in the fall, a number of the most prominent members, including J. J. Bingham, son-in-law of Bishop Upfold and editor of the *Sentinel*, were arrested and put into military prison. They were tried by a military court where the evidence really shocked the majority of the people, and the purposes of Governor Morton were well-served. Three of the conspirators were sentenced to be put to death, not including Mr. Bingham, we are happy to say. After the war, at the intercession of Governor Morton, President Johnson pardoned them and afterward the Supreme Court held that the court martial had been without jurisdiction.[29]

[28] *Indianapolis Daily Journal*, Aug. 22, 1864, p. 3, col. 1.
[29] Esarey, *A History of Indiana*, II, pp. 789 ff.

At the time of their arrest, great excitement had prevailed, for the plan had been to release and arm the prisoners at Camp Morton. Many citizens prepared their homes for a raid, "fastening up all & trusting to God for further protection."[30]

The authorities were particularly disturbed over the possibility of losing the fall elections and in August began holding campaign meetings every Wednesday and Saturday nights in the Circle. So, as ever, Christ Church was in the very center of activity. Governor Morton, Judge Hughes, and other Republican orators addressed the groups of earnest people who attended these gatherings.[31] Be all this as it may, the Republicans won the elections and Lincoln and Morton held their offices, A Union jollification occurred on Tuesday, November 15. J. D. Howland served on the committees on arrangements and speakers.[32]

Even though Mr. Stringfellow had departed, the loyalty of some of the members of the Christ Church congregation was still suspect, for Calvin Fletcher, certainly a fair-minded man, wrote in his diary on October 10: ". . . Episcopalians would many of them, if they dared join with the 2 foregoing elements—nothing but dread of bad company prevents it."

Coincidently, other affairs in Indianapolis were moving along. Tracks for horsecars were laid on Illinois Street from the Union Station to North Street and on Washington from Pennsylvania to West Street, and from there to Military Park.[33] General Love, Oliver and George Tousey, William H. Morrison, and W. P. Noble were all active in making a success of the Sanitary Fair for the benefit of the soldiers, where General "Joe" Hooker created comment by paying $5.00 for a bowl of mush and milk.[34] Dr. John M. Gaston was elected president of the Indianapolis Medical Associa-

[30] Calvin Fletcher's Diary, Nov. 7, 1864.
[31] *Indianapolis Daily Journal*, Aug. 1, 1864, p. 3, col. 1.
[32] *Ibid.*, Nov. 12, 1864, p. 3, col. 1.
[33] Ignatius Brown, "History of Indianapolis," Logan's *Indianapolis Directory* (Indianapolis: Logan & Co., 1868), p. 80.
[34] Calvin Fletcher's Diary, Oct. 5, 1864.

tion in October.[35] Also a savory and bountiful Thanksgiving dinner was served to the convalescing soldiers at the City Hospital.

Bishop Upfold gave his sanction to the organization of a new parish in the north part of the city. The movement was headed by W. J. Holliday, Dr. George W. Mears, J. O. D. Lilly, Deloss Root, Edward W. Sloane, M. M. Landis, James L. Fugate, D. E. Snyder, G. W. Geiger, and Nelson Kingman, who asked permission of the Christ Church vestry to organize a parish within the limits of the older one. This was consented to at the November 7 meeting and with their approval sent "their best wishes and prayers that God will vouchsafe His blessing on the organization." Twenty-seven communicants of the Mother Church were transferred to Grace Church in the first year,[36] which was soon built on the southeast corner of Pennsylvania and St. Joseph Streets. In the last days of November, Mr. M. V. Averill was ordained a deacon in Christ Church and became the rector at Grace Church.[37]

The establishment of St. Luke's and Grace churches during the stress of war was a result of the dawning realization that the fundamental role of Christ Church was to be the mothering of other parishes as the city and state grew. The participation of so many of our parishioners in civic, state, and national affairs was the natural social and humanitarian tendency of a group who recognized their primary responsibility for furthering the work of the Church.

"The teachers and young ladies belonging to Christ Church Sunday School" gave an oyster supper at Masonic Hall in December, the proceeds, $213.45, being given toward finishing the spire of Christ Church.

At about this time the following note appeared in the *Indianapolis Daily Journal:*

"The Chimes.—The chime bells on Christ Church, after a long silence, while some work was being done on the steeple, awoke again the solemn stillness of the Sabbath yesterday, and the sweet anthem of praise rose upon

[35] *Indianapolis Daily Journal*, Oct. 5, 1864, p. 3, col. 2.
[36] Christ Church *Parish Register*, 1864–1868.
[37] *Indianapolis Daily Journal*, Nov. 29, 1864, p. 3, col. 1.



GRACE CHURCH AND THE BISHOP'S RESIDENCE, 1864–1869

the balmy air and floated quietly away, cheering the good, strengthening the weak, and softening the hearts of the wicked, till its reverberations died away in the distance."[38]

The military position took a more favorable turn during the closing months of the year. "Sheridan's Ride" to the Battle of Cedar Creek became a close rival to Paul Revere's as the General turned the tide of battle and fired the emotions of the North.

> "And the landscape sped away behind
> Like an ocean flying before the wind,"

General George H. Thomas, the idol of his men, crushingly defeated Hood at Nashville in one of the most complete victories during the war between the states. The day after Christmas news arrived of Sherman's capture of Savannah.[39]

A number of marriages were solemnized this year in the congregation. Bishop Talbot conducted the ceremony uniting Miss Sarah Elizabeth, daughter of Judge James Morrison, to Colonel Harrison Daily, who later became the head of the wholesale drug firm of H. Daily and Company, for whom Colonel Eli Lilly worked for a while after the Civil War. The Dailys became the grandparents of Miss Margaret M. Way, who so kindly and efficiently has gone through the old newspaper files, gathering material for this history and carefully checked the manuscript. Also, Miss Annie S. Pearsall, fourth daughter of the musician, married George H. Fleming, and Dr. Robert N. Todd, Mrs. Martha J. Edgar.

The year was marked by a large number of deaths in the congregation, among the very young especially. Little children were lost by Mr. and Mrs. Thomas Bowles, Mr. and Mrs. Richard Talbot (two about a month apart), the George H. Wests, Andrew and Ellen McOuat, and Mr. and Mrs. James N. Russell. Among the older departing parishioners was the stalwart Jeremiah Foote, age seventy.

[38] *Indianapolis Daily Journal*, Nov. 21, 1864, p. 3, col. 1.
[39] Calvin Fletcher's Diary, Dec. 26, 1864.

Appalling, too, was the large number of deaths entered in the parish register during the war years followed by the notation "Refugee," all being from southern states. Many "refugees" were baptized, also. Christ Church took the lead in helping these poor people, forming the Refugee Relief Association in December. Clothing, food, shelter, and medical attention were solicited and affairs were handled by an active group led by Mr. Ingraham, General Love, Mr. and Mrs. D. B. Hunt, Mrs. Starrett, Mrs. J. Liscomb, Mrs. J. A. Treat, Mrs. Oliver Tousey, Mrs. Vorhees, Miss Farrell, and Messrs, R. R. Parker, W. P. Bingham, W. P. Noble, Stilz, Furgeson, Edmonds, Watson, and W. O. Stone.[40]

Strawberry Hill, which had been a favorite place for rural picnics on the farm of Martin Williams, was bought and then dedicated June 1 as Crown Hill Cemetery. The first interment was made there the next day.

An experience with one personality occurred in the life of Christ Church. With all his admirable traits, generosity, and righteous character, William H. Morrison was, according to his biographers, somewhat obstinate and apt to be prejudiced in his views. The first suggestion of these characteristics became apparent upon reading a letter which he addressed to the vestry on December 5, 1864, and which was acted upon at the meeting of April 6, 1865. It was a complaint about the proposal of letting the church go into debt for the purpose of finishing the tower and spire. The communication was answered most diplomatically, thanking him for his former gift of $400 for the work, and assuring him that under no circumstances would he be asked to contribute anything further for the purpose. Later we learn of a survey to be made to "ascertain the line, and have the fence placed upon it. . . ." between the church property and that of William Morrison.[41] In late April of 1867, he sued the rector, wardens, and vestry of the church to enjoin them from using a stable which he thought was too close to

[40] *Indianapolis Daily Journal*, Dec. 14, 1864, p. 1, col. 4.
[41] *Vestry Minutes*, Aug. 6, 1866, April 26, 1867.

his home. The suit must have caused no little amusement to our fellow citizens for the heaviest kind of legal talent was employed on both sides. Messrs. Ray, Gordon and March; Hendricks, Hord and Hendricks; and Judge James Morrison represented the plaintiff, and Porter (afterward governor of Indiana), Harrison (Benjamin) and Fishback, and J. D. Howland the defense. The case was thus commented upon in the *Journal* (Indianapolis) of May 3: "This action has excited considerable interest among the friends of the parties, not warrented by the matter at issue . . ."! After lengthy written arguments had been submitted, Judge Hines of the Civil Circuit Court decided that a horse was not a nuisance *per se*![42] Finally, in 1870, Mr. Morrison offered a payment of $3000.00 to remove the rectory building, which was accepted.[43] He transferred to St. Paul's Church as soon as it was organized. These yellowing pages of the vestry minutes still retain the faint odor of brimstone.

A communication dated April 4, 1865 from an officer of the 1865
"Sabbath School," George W. Joseph, to the superintendent, H. Taylor, to be found among the papers of the church, reported 157 scholars enrolled, being about twelve more than on January 26. The number of teachers was 21. The average attendance of the children was 120, and that of the teachers 17. Mr. Joseph reported a school library of 95 books, three-quarters of which were issued each Sunday, and that quite a number of the young people read a book each week. Since January 26, $5.00 had been spent for books, 24 cents for catechisms, and $50.00 donated to Holy Innocents' Mission, leaving $27.96 in the treasury.

On the clear invigorating morning of April 10, many persons were awakened by the constant, dull booming of the cannon and were electrified by the tidings that General Lee had surrendered with his entire army.[44] As the import of the news was fully realized, joy became unconfined, for the end must come shortly and the boys and men would be home!

[42] *Indianapolis Daily Journal*, May 14, 1867, p. 8, col. 1.
[43] *Vestry Minutes*, June 20 and 27, 1870.
[44] Calvin Fletcher's Diary, April 10, 1865.

In five short days this triumphant elation was transformed into tragic despair by the assassination of President Lincoln. No more poignant paragraphs appear in Calvin Fletcher's diary than those describing the ensuing days. The emotional stress under which Calvin Fletcher was laboring after receiving the news of the Abraham Lincoln tragedywas very evident in his diary from the irregular handwriting and errors in spelling in recording the events of the following day.

"Sat Apl 15 1865 President Lincoln assassened

. . . . . .

"As we were sitting down to breakfast . . . Elijah came, pale and in trouble of countenance and announced the assassienation of Predt Lincoln and Secy of State Seward, last night at Washington One of the most apaling announcements . . . that has ever been made to me—It seems that Mr Lincoln at the theater at Wash about 11½ last night was shot . . . by some one who fled leaving a hat and spur. At about the same hour Secy Seward for some weeks confined to his bed at W was approached by an individual who pretended to have a prescription from his . . . physician was refused admittance but forced his way to Mr S's room & there stabbed & the assassien left leaving a pistol a some thing- Both assassiens seemed to have had horses ready & left- The scene in W cant be described nor the shock on our city & the whole community in our land as the wires flashes the intelligence over the land-

Bells were immediately tolled, Govr Morton issued notice for general meeting of citizens at 12 at State house square- Citizens ran to & fro in wild & sad confusion- Such a shock can't be described. The bar the bank & other departments of business met to express for their trade profession or calling the sadness of the event. Noted secessionists were anxious to testify their abhorence of the act. Some unfortunate individuals drafted soldiers at Camp Carrington expresd a joy at the foul deed & they were at once taken by the mob or by infuriated citizens & from them the military authorities took them under protection to try them hereafter for the boldness of their assertions- I spent the forenoon partly at Touseys bank where most of the bankers met to take steps to express the views of these associations- I was made president of the meeting- At 11½ A M the Rgt at Camp Morton & the officers & the same from C. Carington moved to the State house where by accident Govr Wright just from Washa on his way West- had been stopped- He Governor Morton Gnl Carrington Col Walner Chap[n] Lazur spoke Also Mr. Senator Hendricks & McClure late Candidate for Govr were

brot forward but the people present shouted take them away We don't want to hear them- &c &c

"I returned from this meeting to the Bank Com[tee] where resolutions were prepared & a Com[tee] of and Messrs. Sharpe and English left to revise & publish if they saw fit . . .

". . . Word came at 9 that Mr. Lincoln died at little after 7 this morn with his wounds-"

"Sunday April 16/65

. . . . . .

"In P M went with Mrs F to same place at 3½ where a crowded house was assembled & Judge McDonald Gov Wright & Col Ray addressed the audience in reference to Mr Lincoln's assassination- The assembly was fired with revenge- So much so the most timid maiden & oldest christian man responded affirmatively, when Col Ray stated 'if he were Shermans army & took Johnsons forces' (which was hourly expected to be announced, 'he would people Hell with such rebels so quick th would not know the way thy got there-'

Great regret great national moaning on this day! Almost every house is draped with insignas of moaning-

. . . . . .

Thus a day of the greatest national moaning- a day when more true hearts were affected than any day since the Crucifixion of our Savior"

"Tusdy Ap 18/65

" . . . the preparations for funeral ceremonies in consequence of Mr Lincolns death, make it gloomy . . ."

"Wedy Apl 19/65 Funeral of Pret Lincoln

"This delightful pleasant, calm & solemn day- the day that more sad & grieved hearts meet to celebrate, the obsequies of a man, Prest Lincoln's death by assassination, than ever met or assembled for any individual prince or potentate that ever departed this life before . . .

In the order of the day people at 12 (M) meet at their several churches if they please- At 1½ P M form in procession & proceed thro' the street-

. . . . . .

"At 11 we eat dinner. At 12 I went to Robt's Chapel Mr Miller preached a eulogistic sermon on the occasion of the assassination of Mr Lincoln. The house crowded the congregation greatly excited- Mr Miller the preacher stated that . . . had any one justified the act that day, he would have shot

him, had he a pistol in his hands- To this declaration the congregation gave loud applause. This I name to show how deep & earnest is the feeling prevailing in all circles

"After ch. which closed at 1 P M All returned to the Circle State house square & Gov Circle. I went to the latter place & there met Mrs F & Bell W in the carriage I drove to the state house, saw the Governor's suit & officers of state- The line of march formed in front of state house- Some 3 to 4000 soldiers from various camps- Then different societies citizens on foote & with carriages. We drove to Penn[a] S[t] East Ind[s] Br Bk Co. where we awaited the passage of the line- Soldiers 1st - 2[d] different soctys - & then citizens on foote lastly those in carriages- There must have been 10 to 15,000. Were sometime in passing. All solemn . . ."

Between these days and the twenty-ninth, when Lincoln's body lay in state in Indianapolis, the funeral of a notable resident of the city was conducted by the rector of Christ Church, namely, that of Francis Costigan, the great architect who was responsible for the plans of the stately old Blind Asylum which occupied a generous part of the present War Memorial Plaza and also projected many of the beautiful great houses of the city, as well as other noted structures elsewhere in the state. The design of Christ Church has been falsely attributed to him several times—a compliment to both him and Tinsley. He died of consumption at the age of fifty-four. Mr. Ingraham performed the burial service and interment took place in City Cemetery then located at South and West Streets.[45]

Time was running out for the so-called Governor's Mansion in the Circle, for early in the year a bill was passed by the legislature calling for the sale of the property and the purchase or rent of a house for the Governor. A committee consisting of Calvin Fletcher, the state treasurer, and auditor visited several houses with the purpose of negotiating a lease, among these being the home of William H. Morrison. Calvin Fletcher's diary discloses what seems to be universal and time-defying situation. Writes he: "I find all persons who have built large Houses are sick & tired of them." The mansion was disposed of at a sale on April 27. The crowd attending

[45] *Parish Register*, 1864–1868, pp. 216–17.

was deeply stirred during the proceedings by the news that Booth, the murderer of Lincoln, had been killed.[46]

The morning of the thirtieth dawned upon a city completely draped in mourning garb. Grief and respect and admiration for Lincoln were evidenced in every quarter. Many arches festooned with countless yards of black material interwoven with wreaths of evergreen and immortelles spanned the proposed line of march from West Street along Washington Street to Mississippi (now Senate Avenue) to the State Capitol. The houses were swathed in mourning colors and decorated with draped and furled flags. The Statehouse itself was suitably decorated, even the fence hidden by evergreen boughs. The rotunda was lined with black, relieved with wreaths of flowers and stars where the large funeral car was to rest. A cold drizzle lasting throughout the day did not discourage literally thousands of persons from showing their sincere love and respect for the great man.

The choir quartet of Christ Church, including Mrs. Abby Cady and Mrs. Julia Stretcher Otis, was chosen to sing in the services, accompanied by the Marine Band, at the time Lincoln's body lay in the Statehouse.[47]

On the day that Lincoln was to be buried in Springfield, May 4, minute guns were fired here at the arsenal, a eulogy was pronounced at the Statehouse and the mourning decoration remained in place.[48] The death of Lincoln was the greatest calamity that could have befallen the South, for it loosed a blast of undeserved and blind hatred from the North calling for vengeance, and in Washington, alas, as in a game of chess after the Queen is gone, governmental action became a petty struggle of pawns.

In the latter part of July, General Sherman visited Indianapolis and on the morning of the twenty-fifth, was given an informal reception at the Statehouse. There again later he spoke, urging peace and earnest efforts on the part of soldiers to become as good

[46]Calvin Fletcher's Diary, Feb. 24, March 2, April 27, 1865.
[47]Mrs. Caroline B. Sloan, Paper in Christ Church Archives.
[48]Calvin Fletcher's Diary, May 4, 1865.

citizens as they were soldiers. Governor Morton and others followed.[49] General Love very kindly and thoughtfully took General Sherman to call upon the venerable and ailing Bishop Upfold who recorded in his diary: "*July 25*—overcast M—cleared high wind A—rain night reception of Gen. Sherman—I was introduced at my door by Gen. Love and had the satisfaction of taking the accomplished and successful warrior by the hand—"

By that time the physical condition of Bishop Upfold had become so serious and painful that he gave his consent to the election of an assistant bishop. So at a special meeting of the Diocese of Indiana at Christ Church, Indianapolis, on Wednesday, August 23, the Rt. Rev. J. C. Talbot, former rector of Christ Church, was unanimously chosen "Assistant Bishop of the Diocese."[50]

A rather unusual measure was proposed by General Love and adopted by the vestry that summer and recorded as follows:

"Whereas from the large number of the Members of the Vestry, it is frequently difficult to obtain their presence at regular and called meetings, thus in a measure delaying and confusing the business of the Parish; and believing that the inconvenience can be remedied and the administration of the secular affairs of the Church facilitated by the appointment of a Financial Committee it is:

"Ordered. 1st. That a Standing Committee be appointed to consist of three members of the Vestry, to be named, the 'Financial Committee,' whose duty it shall be to transact all business of this body, connected with the finances, choir, repairs and Employees of the Church, and to make such provision for the debts of the Parish as its resources may warrant: and to that end full authority and power are given said Committee by this body: —*Provided* that said Committee shall first consult the Vestry where any proposed expenditure shall exceed two hundred dollars ($200). That for the present such Committee shall consist of James Morrison, William T Gibson and Wheelock P Bingham.

"Ordered. 2nd. That a Treasurer be appointed whose duty it shall be to keep the accounts, and collect the Revenues of the Parish, and make disburse-

[49] *Indianapolis Daily Journal*, July 26, 1865, p. 4, cols. 1–4.
Calvin Fletcher's Diary, July 25, 1865.

[50] *Journal of the Proceedings of the Adjourned Meeting of the Diocese of Indiana*, 1865, p. 76.
He was referred to both as "Assistant Bishop" and as "Bishop Coadjutor" in the *Journal of . . . the Diocese of Indiana*, 1866.

ments under the instruction of the Financial Committee, or of this body: and to make Monthly Report to the Chairman of the said Committee: That for the present Richard L Talbot is appointed such Treasurer.

"Ordered 3rd. That Pew Rents shall be payable quarterly in advance, and whenever the holder of a Pew shall have failed to pay the rent thereof then due, the Financial Committee may at their option terminate the holding by giving through the Treasurer written notice to such delinquent holder, that if said rent is not paid within ten days after the service of the notice, such holding shall cease."[51]

All this seems to have been a forerunner of the organization of a modern vestry, where the different abilities and gifts of each person are recognized and taken advantage of in allocating the work of the church.

In September the city was honored by a visit from General Grant and also entertained by a ropewalker who safely made the passage high above the street between the Bates House roof and the Palmer House. In October an eclipse of the sun drove all the chickens to roost in midday.

The new Assistant Bishop Talbot moved from the West to Terre Haute, from whence he visited Indianapolis frequently. On the morning of December 24, Sunday, he preached at Christ Church and the next day at Grace Church, later administering Holy Communion to Bishop Upfold. Christmas night he addressed the children in Christ Church and noted a "very large attendance."[52]

In Indianapolis, the year 1866 was introduced by a parade of a thousand to fifteen hundred recently-freed Negroes, celebrating their new status with flying banners and melodious voices, being one of the many rip tides of humanity that have swirled around our venerable place of worship.[53] These were days of great contrasts, of noble and mean passions, when men's best and worst were on display—days of great events and trivial. 1866

On New Year's Day, Bishop Talbot assisted at the morning service at Christ Church, and in the evening quite a jubilant celebra-

[51] *Vestry Minutes*, July 31, 1865.
[52] Bishop Talbot's Diary, Dec. 24, 25, 1865.
[53] Calvin Fletcher's Diary, Jan. 1, 1866.

tion welcoming his timely return to Indiana was held in the rectory by his former parishioners.[54]

Consideration by the vestry at several meetings was given to the establishment of a parish school, but it is not clear whether the plan was given up or changed into the development of the chapel, Holy Innocents'.

At the vestry meeting of March 5, it was determined to invite Deacon Colin C. Tate, of Nashota, to become an assistant to Mr. Ingraham. Also, the delinquent accounts of a dozen or so pewholders were ordered to be placed in the hands of a competent attorney for collection. We cannot but wonder what the results of this action were.

Mr. Tate, in August, was authorized to raise money for a mission school in the southern part of the city, with the statement that should sufficient be raised, a building for church and school purposes would be erected on the ground at Fletcher Avenue and Cedar Street donated by Stoughton Fletcher, Jr., a son of Calvin Fletcher.[55] His efforts were so successful that at the meeting in October a contract to build Holy Innocents' Mission was reported signed with Peter Routier, the consideration being $1725.00 In 1869, this mission became an independent organization.[56]

Unfortunately this mission did not survive, for the diocese was not strong, and the machinery for permitting missions (churches supported by aid from the diocese or a mother church) to become parishes (self-supporting congregations) was consequently weak. They were often allowed to do so on pitifully inadequate self-support which did not allow enough for clergy stipend and other operational expenses, and the marginal backing could be quickly wiped out by poor choice of leadership or depression. Congregations, like people, when they consent to live marginally, often lose their sense of the high dignity of their calling, and give in to failure.

[54] Bishop Talbot's Diary, Jan. 1, 1866.
[55] *Vestry Minutes*, Aug. 20, 1866.
[56] The Rev. James D. Stanley, *A Short History of Christ Church Parish, Indianapolis, 1837–1912.*

The ladies of the parish presented Mr. Ingraham with a horse, so that he might make his parochial calls more easily, the vestry agreeing to meet the expense of keeping the equine addition in the stable on the church lot near the rectory. This latter structure was being found too small and inconvenient for Mr. Ingraham, so steps were taken to find more commodious and attractive quarters for him and to rent the rectory to some responsible person.[57]

On April 3, the wedding of George W. Sloan and Miss Carrie Bacon was solemnized in Christ Church by Bishop Talbot,[58] a most important event, for they both continued to be devout and interested communicants all the days of their lives. Carrie Bacon was the daughter of Hiram Bacon, whose farm included that body of water and marsh so well known in biological circles as Bacon's Swamp, now in the northern part of the city. His farm was an important station on the Underground Railroad.[59]

The windows in the south transept of the church are memorials to Mr. Sloan and their son George, and to Mrs. Sloan's sister, Mrs. B. F. Tuttle. Mr. Sloan was a very successful retail druggist in whom the public had such confidence that at one time his store on Washington street filled more prescriptions than any other drug store in the United States.

In April, the Mite Society of the church was entertained at the home of Mr. and Mrs. Charles Cox. Bishop Talbot attended[60] and his warm and radiant personality must have gladdened all hearts.

When Bishop Talbot visited Indianapolis from his home in Terre Haute, he stayed with his brother, Richard L. Talbot, treasurer of Christ Church who reported in May that expenditures for the year ending on Easter had been $8,901.14, and that the debt was about $2,700.00.[61]

[57] *Vestry Minutes*, March 28; April 2, 1866.
[58] Bishop Talbot's Diary, April 3, 1866.
[59] Jacob Piatt Dunn, *Greater Indianapolis* (Chicago: The Lewis Publishing Co., 1910), I, p. 250.
[60] *Ibid.*, April 12, 1866.
[61] *Vestry Minutes*, May 7, 1866.

Another touch of early days comes into the picture, for on the night of March 20, a terrific storm played havoc with a flight of wild geese, that, lost and bewildered, came down and floundered around some of our streets. Some beat themselves to death against the houses, others "preambulated the city—"[62]

The project of building a gallery in the west end of the church for the choir and organ was undertaken. Isaac Hodgson, the architect who had designed the arsenal buildings, and who was a member of the congregation, later a vestryman, was asked to draw the plans. He afterwards designed the present county courthouse.

The gallery was completed before the end of the year for the sum of $1076.95.[63] It seems never to have been a success though, and was removed in 1884. The only traces that remained were a pair of heavy, vertical timbers in the corners of one of the rear pews that must have been parts of its support. These disappeared in the renovation of 1954.

The children of the Sunday school gave $125.00, for a bishop's and a presbyter's chair for the chancel.[64] They served in that capacity until the refurbishing of the church in 1954, when they were put in reserve for a new church.

In July, the vestry, probably foreseeing the separation of an important group of parishioners and wanting Mr. Ingraham to know their unbounded confidence and devotion, passed the following resolutions on the nineteenth:

"That in the increase of religious interest, and the accession of communicants in the Parish of Christ Church, during the past year, we gratefully recognize the blessing of our Lord upon the faithful and active labors of our beloved Pastor,—Rev. J P T Ingraham.

That we desire to express our hearty appreciation of the good work, that has been accomplished through his zeal and-devotion, . . .

That we feel our obligations to him for the prosperity of the Parish, in its spiritual and temporal relations, and assure him of our cordial sympathy, and steady support in his office."

[62] Calvin Fletcher's Diary, March 20, 1866.
[63] *Vestry Minutes*, Dec. 17, 1866.
[64] *Journal of . . . Diocese of Indiana*, 1866, p. 55.

During the first half of the year, a movement to found still another parish in Indianapolis began to gather momentum among certain of the families of Christ Church. Mr. Stringfellow was available as rector and in early June arrived in the city. On July 1, he was invited to preach in Christ Church showing that a perfectly friendly relation existed. A week later, Bishop Upfold gave his approval for the organization of a fourth church in Indianapolis,[65] and on August 6, the rector, wardens, and vestry of Christ Church gave their consent to the establishment of St. Paul's Parish.

By June 1868, more than sixty communicants of the mother church had transferred, including the families of both James and W. H. Morrison, the Dailys, Moores, Snyders, Bowles, McOuatts, and others.[66] At the end of the year, Bishop Talbot recorded that quite a number of Presbyterians had, also, joined St. Paul's congregation.[67]

Although a vestryman and senior warden of Christ Church, Judge James Morrison due to declining health had not attended a meeting for a year. The continued high regard and respect of the vestry for him is shown by their action on September 25, upon receiving his resignation:

> "As a testimonial of our Christian respect and affection for Hon James Morrison long a member of Christ Church, and an officer of this Vestry: . . . accept the resignation . . . with unfeigned regret. . . . shall ever hold in grateful remembrance his long term of useful service . . . his exalted character, his sagacity and intelligence, and the courtesy that has uniformly distinguished him, as a Christian gentleman." . . .

The return of Mr. Stringfellow and the formation of a new parish[68] composed very largely of Civil War Democrats drew fire, especially, if not wholly, from *political* opponents and terms of opprobrium were recklessly bandied about. St. Paul's was called St. Butternuts, the Church of the Holy Copperheads, etc. Even now,

[65] Bishop Upfold's Diary, July 7, 1866.
[66] *Parish Register*, 1864–1868.
[67] Bishop Talbot's Diary, Dec. 25, 1866.
[68] *Indianapolis Daily Journal*, June 7, 1867, p. 5, cols. 1–3.

at this late date, in perfect good humor, of course, a few citizens familiar with this bit of history, with a smile and sparkling eyes, refer to St. Paul's as "having been conceived in iniquity." But time, the great corrective, has more than neutralized all hard feelings and today the Episcopal churches of Indianapolis present closed ranks and a solid front with esprit de corps growing ever stronger.

Respect and affection were shown to venerable Bishop Upfold in December by those attending a central convention of the clergy in visiting him at his home in a body,[69] and later by a serenade from the boys of Christ Church on Christmas Eve.[70]

Some civic improvements made in 1866 were the extension of the horsecar lines to the Pogue's Run culvert on East Washington Street, and the North Illinois line was completed to Tinker Street —now Sixteenth.

A note strange to most modern Episcopalians occurs frequently in the diaries of our first few bishops: "Read Ante-Communion in Christ Church." For the benefit of the uninitiated, it may be said that Antecommunion is that part of the Eucharistic ceremony concluding with the Blessing at the end of the Gospel lesson and just before the recital of the Nicene Creed. Years ago, it seems our church members were in the habit of receiving Communion only occasionally, and the clergy, very correctly, did not think it right to celebrate Holy Communion if but few members of the faithful were disposed to receive it. So it became common practice to say Morning Prayer, Litany, and Antecommunion all together on Sunday morning. "The Creed was said at Morning Prayer, the intercessions were taken care of by the Litany, and there were no offerings, because the Church was supported by pew rentals and occasional subscriptions . . . the revival of more frequent celebration of the entire Communion service in recent times has led to the gradual disappearance of Ante-Communion; . . ."[71]

[69]Bishop Talbot's Diary, Dec. 13, 1866.
[70]Bishop Upfold's Diary, Dec. 24, 1866.
[71]Massey Hamilton Shepherd, Jr., *The Living Liturgy* (New York: Oxford University Press, 1946), pp. 48–50.

"The chimes of Christ Church tolled in solemn cadences, as old 1866 shivered in the midnight air of Monday, . . . A merrier peal greeted the infant 1867, as he shook his curls into the face of the departing old man. . . ." Thus the *Indianapolis Daily Journal* marked the coming of the new year. 1867

Thursday evening sociables to which all the members of the parish were invited were initiated. The W. T. Gibsons were the first hosts at their home, 140 North Alabama Street, on January 24. Mrs. Mansur, at the corner of Meridian and Vermont did the honors for February. In May there were two, one given by the C. A. Woodbridges at 170 North Meridian, and a repeat performance by the Gibsons. The Winston P. Nobles wound up the season of informal gatherings at their home at the "east end of Market Street." These sociables were a good old family custom and one wonders if they should not be revived in some form or other.

On Easter, April 21, there were several services at Christ Church. At 10:30 the church was crowded, and twenty-eight persons were listed on the register as confirmed by Bishop Talbot that day. In the afternoon, at three o'clock, there were carols by the choirboys and Sunday school children, who presented their offerings in baskets with bright and fragrant flowers, which were sent to the shutins after the service. Bishop Talbot addressed the children and a very large congregation was in attendance. In the evening, at 7:30, old favorite traditional Easter music and a sermon by the rector completed the day's high festival.[72]

The ordination to the priesthood of Deacon Colin C. Tate, assistant to Mr. Ingraham, took place on May 19. There were present in the chancel, beside Bishop Talbot, Mr. Ingraham, Mr. Russ, of Lafayette, and Messrs. Engle and Stringfellow of Indianapolis. The ordination sermon was preached by the Rev. Dr.

[72] *Indianapolis Daily Journal*, April 20, 1867, p. 4, col. 6, and Bishop Talbot's Diary, April 21, 1867.

DeKoven, president of Racine College, where Mr. Tate had been a student. "The chancel of the church was ornamented with a most beautiful cross, elegantly trimmed with fresh spring flowers, the altar cloth being embroidered with the Easter motto: "The Lord has risen, Alleluia. . . ." The offerings of the day were given to Nashota from whence Mr. Tate had graduated.[73] Deacon Tate had been a classmate of the Rev. William E. Wright, grandfather of our present rector, the Very Rev. John P. Craine. One wonders what differences would have resulted if Mr. Wright had come here instead of Mr. Tate.

Ten days later, the funeral of Mrs. Elizabeth Thurston Ingraham, age eighty-one, the mother of the rector, was solemnized in the church.

The musical affairs of the parish were a source of concern for quite a few months in 1866–67–68. The positions of musical director—choirmaster—organist and singers were shuffled and changed within short intervals. Reginald H. Hall and a Mr. Watson as musical director replaced each other a time or two. W. Lewis Morrison, together with Messrs. Bruel and Mueller, are mentioned in the vestry minutes as organists and Mr. Watson and Mr. Candee as choirmasters. Among the singers employed for $100.00 a year are mentioned Mrs. Owen, Miss Dodge, and Messrs. Harrison, Lobdell and Candee. Perhaps some of the changes can be accounted for by the story gleaned for Indianapolis by a correspondent of the Newcastle *Courier*, which reads as follows:

"We have now two arrangements of the familiar tune known as "Old Hundred." The old arrangement is in half notes; the new one in quarter notes. On Sunday last, the choir of Christ's Church, which, by the by, is a *thundering* great big one, as well as excellent, tuned to a hymn to be sung to "Old Hundred." This church has also a *thundering* great organ. The choirmaster said to the organist to turn to and play the *new* arrangement. The organist turned to the *old* arrangement. The choir commenced to sing the new arrangement, and the choirmaster again pointed the organist to the same; but "away went he" on the old arrangement! Then came a struggle

[73] *Indianapolis Daily Journal*, May 20, 1867, p. 8, col. 2.

for the mastery—the choir, in quarter notes, screaming to the top of their voices to drown the organ in half notes, and the organist throwing all his weight on the instrument to drown the choir! *Discord* and confusion reigned supreme! Then the great audience, catching in an instant, at the real source of trouble, threw all their sympathy and voices with the choir. Then was 'confusion worse confounded!' The organist *caved!*—grabbed up his hat and bolted from his place! Since then, a new organist has been installed in Christ's Church. And thus has ended Professor—as organist."[74]

May closed with a gay strawberry festival for the church's benefit at Masonic Hall. It was repeated "by general request" the following night "at the reduced price of ten cents admission." The following report of the occasion appeared in the June first edition of the *Journal* (Indianapolis):

"The Christ Church Festival last night was very certainly the pleasantest one of the season, and we hazard little in saying of any season. The Hall was very gracefully and neatly decorated with evergreens and flowers, and tastily arranged with booths where the finest of boquets, the ripest of strawberries, and the pearliest of cream tempted the pockets of the hundreds who thronged the Hall. In one corner there was a very unique curiosity shop, presided over by Parker & Joseph. There were monuments in Greece (two candles), Cooper's works (two kegs), Bonaparte crossing the Rhine (a soup bone stretched across a piece of the outside of a ham—Boney part crossing the rind), and a number of other things equally interesting and curious. Every one enjoyed themselves, and we are glad to know that the affair was pecuniarily a success. The festival season has opened auspiciously."

On June fourth, the eve of the thirtieth annual diocesan convention, Bishop and Mrs. Upfold celebrated their golden wedding at their residence at number Fifty-one North Tennessee Street (now Capitol Avenue). It was attended by their many devoted friends, including the clergy and lay representatives who had come for the convention. The bright and happy scene; the atmosphere of love, reverence, and affection; the benign faces and bearing of the good bishop and his lady must have been long remembered by those fortunates who were there. Beautiful gifts were presented, including quite a sum in the coin of the realm. A poem by Mrs. Cyrus Ball of Lafayette concluded with the benediction:

[74] *Newcastle Courier*, April 15, 1867, p. 8, col. 1.

"God's blessing on you both, this wedding eve;
May white-winged Peace brood ever o'er your home:
The tie, in Love's loom woven golden here,
Reach from an earthly altar to the Throne."[75]

Full accounts of the three daily meetings of the convention were printed each day in the *Indianapolis Daily Journal*, setting forth the usual action of such assemblies. Items of special interest to Christ Church people were the forfeiture of St. Luke's connection with the diocese and the assessment of Christ Church being fixed at $600.[76] The most important event, though, was the laying of the cornerstone of St. Paul's Church on the second day. Several of the clergy remained a day or two longer in Indianapolis to attend a missionary meeting held in Christ Church, a combined service of all the parishes of the city, at which a liberal sum for missionary purposes was raised.

On June 21, the "Sabbath School . . . held its annual picnic . . . at Crown Hill park," making a strange contrast to the tragic news of the execution of the unfortunate Maximilian in Mexico.

Mr. Ingraham was granted a month's vacation in July, which he spent in New York. During his absence, the church was recarpeted and repaired. The First and Second Presbyterian Churches were also closed with their rectors away.[77] Happily, the day when the church must be closed for the vacation of the minister has largely passed.

After arranging "cleaning, papering and painting" a house "on the Tinker farm," lying just north of what is now Sixteenth at Pennsylvania, Bishop Talbot finally moved his household goods from Terre Haute to Indianapolis early in August and at the end of the month, set out for England to a Pan-Anglican Council called by the Archbishop of Canterbury to meet at Lambeth Palace.[78] While there he was given the honorary LL.D., at Cambridge;

[75] *Indianapolis Daily Journal*, June 4, 1867, p. 5, col. 3; June 5, p. 8, col. 2.
[76] *Ibid.*, June 8, 1867, p. 2, cols. 2–3.
[77] *Ibid.*, July 2, 1867, p. 8, col. 1; Aug. 5, p. 8, col. 1.
[78] *Ibid.*, Aug. 26, 1867, p. 8, col. 1.

visited the International Exposition at Paris; took the "Grand Tour" into Italy, returning on the "Hibernian," which had such a rough passage that she was (falsely) reported lost on Christmas Day.[79]

Dr. Kitchen[80] and General and Mrs. Love were likewise in Europe. Dr. Kitchen attended the historic Paris Exposition. General Love, as representative of the Gatling Gun Corporation, sold one hundred of them to the Prussian government and in addition negotiated with the French.[81]

About the first of November, quiet rejoicing was in the air as the result of a new shining white fence around Circle Park, fathering the hope that the days of public "carpet cleaning, ball playing, cow grazing, etc." were over and that a creditable park would result.[82]

Mr. Ingraham exchanged pulpits with Dr. Carver of New Albany one Sunday in November and with Mr. Stringfellow for a service in December.[83]

Thanksgiving Day was very generally observed by the churches and especially generous contributions were divided between the local poor and the freedmen of the South.[84]

Appropriate services and celebrations for the children on Christmas were held at Christ Church and at Holy Innocents', the windows of the latter being illuminated by a gleaming light in every pane and the interior decorated with fragrant evergreen boughs. Mr. Tate, who had accepted a call in Ohio, was sadly missed, but Mr. Engle, his successor, and Mr. Ingraham, conducted the happy program to the great delight and enjoyment of the children and parents.[85]

The activities of our congregation in public service in 1867 make quite an impressive showing. Dr. George W. Mears was a

[79] *Indianapolis Daily Journal*, Dec. 28, 1867, p. 4, col. 5.
[80] *Ibid.*, April 2, 1867, p. 2, col. 1.
[81] *Ibid.*, Dec. 24, 1867, p. 2, col. 1.
[82] *Ibid.*, Nov. 1, 1867, p. 8, col. 3.
[83] *Ibid.*, Nov. 21, 1867, p. 2, col. 1; Dec. 9, p. 8, col. 1.
[84] *Ibid.*, Nov. 30, 1867, p. 5, col. 2.
[85] *Ibid.*, Dec. 25, 1867, p. 5, col. 1–2; Dec. 30, p. 2, col. 1.

member of the Board of Health, and one of the vice-presidents of the Marion County Fair, and served on the staff of the City Hospital along with Dr. J. M. Gaston; while Dr. J. M. Kitchen was the president. The latter's wife, along with Mrs. Charles Cox were among the managers of the orphan asylum. John D. Howland was clerk of the United States District Court. Oliver Tousey served as a trustee of the Indiana Female College. He, also, with Wm. H. Talbot, was a member of the Petit Jury appointed by the U. S. Circuit Court. Mrs. Ingraham, Mrs. George Tousey and Mrs. Kitchen were active in the work of the Magdalen Home for abandoned women, together with John D. Howland, a trustee. This is a list of public servitors to be proud of.

1868 During the years Russian America was sold to the United States, a most fortunate transaction.

The winter scene was brightened by plenty of dazzling snow calling forth graceful "cutters," their proud horses encircled with jingling sleigh bells of many tones, with boys, sled rope in hand, waiting to hitch on or hop a sleigh. Vacant lots and large yards were marked by huge wheel designs in the snow for the game of fox and geese. While the oldsters drew their necks down into warm coats, their breath transformed into white vapor, the young fry rolled up snow forts, a challenge to the neighborhood to attempt their heroic capture through a cold and devastating barrage of flying missiles. Those were the days.

In February, that month of proverbial sub-zero cold snaps in Indiana, the Rev. George B. Engle was invited to become the assistant minister to Mr. Ingraham, with the primary duty of conducting the affairs of the Chapel of the Holy Innocents.[86] By the last month in the year, that lusty young chapel decided it could walk alone. The bishop and the Christ Church vestry gave their blessing, and Mr. Engle became the first rector of the new parish.[87]

[86] *Vestry Minutes*, Feb. 3, 1868.
[87] *Ibid.*, Dec. 14, 28, 1868; Feb. 1, 1869.

This was the year when the ears of the music lovers were first enraptured by the lovely swing of "Tales from the Vienna Woods," by Johann Strauss. The dulcet notes of "Sweet Genevieve" became the favorite offering of young serenaders. Then, too, Edwin Forrest played an engagement of five nights at the Metropolitan Theater, which occupied the northeast corner of Washington Street and Capitol Avenue.[88]

The vestrymen at their meeting of May 20 received the resignation of Mr. Ingraham as rector. No definite reason is now apparent for this move, but by inference drawn from certain phrases in Mr. Ingraham's resignation and some of the subsequent entries in the vestry minutes, it can be concluded that he either did not or would not take enough interest in the temporal matters of the parish and was possibly lacking somewhat in industry. Realizing this, he chose to resign. It was accepted after an interview with him by several of the vestry members.[89] Mr. Ingraham had intended to stay as rector until October 1, but receiving a call from St. Louis, asked to be relieved as of June 15.[90]

[88]Brown, "History of Indianapolis," Logan's *Indianapolis Directory* (1868), p. 75.
[89]*Vestry Minutes*, May 20, 1868.
[90]*Ibid.*, June 8, 1868.

CHAPTER VIII

MR. FRANKLIN, MR. BRADLEY AND THE GREEN BAY TREE

They fail, and they alone, who have not striven.
T. B. Aldrich

The righteous shall flourish like a palm-tree,
and shall spread abroad like a cedar in Lebanon.
Psalm 92: 11

THE VESTRY passed through the usual throes of securing a new rector. After the failure in August to interest the Rev. W. D. Walker, A.M., of Calvary Chapel, New York; and next receiving a refusal from the Rev. B. Winston Morris; the Rev. Benjamin Franklin of New Brunswick, New Jersey, accepted the call, arriving in November to assume leadership.[1] The parsonage
1869 next to the church was made more attractive and livable by several improvements in preparation for its occupancy by Mr. Franklin.

An Episcopal residence had been built for the occupancy of Bishop Upfold next south of Grace Church on the southeast corner of Pennsylvania and St. Joseph Streets. He moved into it early in February and found it very comfortable, although disturbed by an exciting but quickly extinguished fire originating in the cold air funnel a week later.[2] It was a spacious, two-story, frame house with a broad veranda across the front. Double doors entered a wide hall flanked by rooms on both sides. Two gables with a small dormer between broke the line of the roof as shown in the drawing facing page 172. Twenty some years later, in the early eighteen nineties, the bishop's old home was occupied for a few years by the kindergarten conducted by the Misses Nora

[1] *Vestry Minutes*, July 17, Oct. 26, 1868.
[2] Bishop Upfold's Diary, Feb. 8, 15, 1869.

and Carrie Farquhar, whose kindly teachings to gay youngsters was so fondly remembered that a spirited school reunion was held sixty years later.

On March 20, the eyes of Judge James Morrison were closed in death. While not then a member of the Christ Church congregation, because of his long and invaluable service as our senior warden, he deserves a brief biography. The Morrison family originally came from Ayrshire, Scotland, where James was born. In his infancy his parents came to America, settling in Bath, New York, where James was reared. He studied law, then moved to Charlestown, Indiana. From 1829 until 1833, he served as secretary of state for Indiana, moving to Indianapolis when he assumed that office. Later he was made a judge of the circuit court, and afterward became the first attorney general of Indiana. He served as president of the State Bank of Indiana for a period of ten years. From 1844–52 he was a trustee of Indiana University, which institution conferred the honorary LL.D. degree upon him in 1867.

Judge Morrison was reared a Presbyterian, but with the organization of Christ Church in 1837, he became a member and was elected to the first vestry. He and his wife, Barbara, were confirmed with the second group of members by Bishop Kemper, June 24, 1838. He became the second senior warden, holding that office for many years.

His portrait shows him to have been of the Henry Clay type physically; he was an inveterate fisherman, and loved a good cigar, which he always lighted with a tinderbox. He was often chosen to speak at important public and religious functions and the honors that came to him were legion. Although constantly in the public eye, he always preferred sunlight to limelight. His departure was an enormous loss to the diocese and the community.[3]

[3]John H. B. Nowland, *Early Reminiscences of Indianapolis* (Indianapolis: Sentinel Book and Job Printing House, 1870), pp. 212–16.

An event of importance in the annals of our parish was the establishment of the Christ Church branch of the Church Guild. Mrs. B. Franklin became president and the name of Miss Emily L. Upfold, of blessed memory, makes its first appearance on the church records, as secretary.[4] Charity work among the poor of the city seems to have been the chief activity of the guild.

There were several important measures adopted in 1869. In September, after some careful calculations, it was decided to give up supporting the church financially by the pew-renting system in favor of free seats with weekly offerings. The plan went into effect on October 17.[5] In May of the following year, the new method of financing was declared a success, it being estimated that the "free seat system" would yield one thousand dollars more annually than the renting of the pews.

The church spire, living symbol of aspiration, was finally completed on or about November 20. Mr. Franklin selected the emblematic finial, an arrangement of Chi, Rho, the first two letters in the Greek name for Christ. The Sunday school pupils presented it to the parish.[6] The total cost of the steeple was $1,425. In 1954, its repair bill was $8,000.

Miss Bettie Pearsall and Mrs. A. A. Cady sang at a gala musical entertainment held in Morrison's Opera Hall in December, in which an amateur orchestra conducted by M. H. Spades, a son-in-law of Jacob Cox, took a leading part.[7] In addition, a sacred concert was given in the First Presbyterian Church in which the Christ Church choir performed creditably.[8]

For the more athletically inclined, there was exhilarating skating on the race and canal and in the evenings the hall of the Statehouse was used for velocipede riding.

[4] *Journal of . . . Diocese of Indiana*, 1869, p. 54.
[5] *Vestry Minutes*, September 13, 1869.
[6] *Ibid.*, Nov. 28, 1869.
[7] *Evening News* (Indianapolis), Dec. 10, 1869, p. 4, col. 4.
[8] *Ibid.*, Dec. 16, 1869, p. 1, col. 3.

New Year's calls were very much in style, and in the Indianapolis *Evening News* of December 31 appeared a list of ladies "receiving," among whom were the wives of two of the vestrymen of Grace Church, Mrs. J. O. D. Lilly and Mrs. E. W. Sloane of 451 North Tennessee Street with her newly wed daughter, Mrs. Col. Eli Lilly. Lest the gentlemen callers commit some breach of etiquette, the *News* continued, "It is expected that all gentlemen will be provided with cards, which will be received by a servant upon entering, instead of being handed to the ladies on retiring, as was the custom last year. When ladies are not receiving, card baskets will be hung at the doors, or a red ribbon displayed."

The New Year was off in a blaze of church socials. Bishop 1870
Talbot was present at the Gibson assembly early in February, and a few days later after attending one at John M. Lord's of St. Paul's, wrote in his diary: "Theatricals, & dancing" followed by the fateful words "I disapprove the whole thing." The *Evening News* reported that the same play, "The Spirit of 1876; or, the Coming Woman," was, also, presented at a Christ Church function. The bishop's attitude toward such goings on probably was the leading topic of conversation at the gathering held at the J. J. Bingham home at Maryland and Mississippi Streets (now Senate Avenue) a week later. The *Evening News* announcement of this party ended by saying: "Street cars will run until a late hour to accommodate all who wish to attend."[9]

The fate of such affairs was sealed for the time being by a resolution passed by the diocesan convention on June 3, reading: "*Resolved*, That this Convention declares its disapproval of the practice of raising money for church purposes by means of fairs, festivals, lotteries, tableaux and private theatricals, and that we will use all proper means to discourage them."[10]

A through train from St. Louis to New York was to be in-

[9] *Evening News* (Indianapolis), Feb. 17, 1870, p. 4, col. 1.
[10] *Journal of . . . Diocese of Indiana*, 1870, p. 58.

augurated in May over what is now the New York Central. "The cars will leave here *about* [italics ours] seven o'clock in the evening, reaching New York early the second morning after."[11]

The wide interest in missions in the expanding country and in the rest of the world is revealed by the following excerpts in the Indianapolis *Evening News* during the early months of the year:

"A correspondent of the Presbyter says that in former years the Presbyterian Church was, with perhaps the exception of the Methodists, the most missionary church in the country, but admits that in the great Western and Northwestern field the Episcopal Church is far ahead of them."

"The Methodists have appropriated money for a mission in Utah—now monopolized by the Episcopalians."

"The Episcopalians and Free-will Baptists have adopted the plan, originating with the Universalists, of distributing missionary boxes in which to collect missionary money. The plan is succeeding so well that it is likely to be adopted by the various churches." [Can this be the advent of mite boxes?]

"The Episcopalians are busily pushing home missionary enterprises along the line of the Pacific Railroad. They are after the new towns."

"The American Churchman says: 'The Episcopalian church is doing nothing to brag about. She has begun to wake up a little, that is all. We have faith to believe that she will soon wake up all over."

"The Episcopalians expect $100,000 for foreign missions this year.' "

Perhaps the efforts of the Nashota Mission in Wisconsin had much to do with Episcopal success in the West, although its advance in that quarter was accompanied by a strange apathy in the Middle West from which it has never totally recovered. Nashota had been founded by Bishop Kemper in 1840, and for the first very few years was a tiny monastic institution. By 1844, thirty students were in attendance, eighteen studying for the ministry and twelve "lay brothers." A charter had been granted in 1847, and by the late eighteen eighties, there were over fifty students. The grandfather of our rector, Dr. John P. Craine (the Rev. William E. Wright), graduated there in 1866, was married at the mission and, together with his wife, lies buried in the churchyard.

[11] *Evening News* (Indianapolis), Feb. 26, 1870, p. 4, col. 1.

In 1870 it was said of Nashota Mission that there were "forty-nine students and four professors 'depending for their daily bread upon the daily mail.' "[12] Throughout its history, it has faced inadequate financing. Figuratively, the students and staff have often had to live by "licking their paws like hibernating bears." Unfortunately, our seminaries are still struggling with the same problem.

General Love was going to Europe again, so the vestry concluded to rent his house at 81 Tennessee Street, as a rectory for Mr. Franklin, proposing to lease the house on the church property to Mr. Richard Talbot, brother of the bishop. Two months later, however, an offer came from neighbor W. H. Morrison to give the church $2,000 to remove the house, stable, etc. The offer was at first refused, but when it was raised to $3,000, it was accepted and an auction was held on July 20,[13] when house, barn, sheds, and furnace were sold for a total of $367.50.[14] It was the following spring before they were removed.

On the evening of Septuagesima, Bishop Talbot preached at Christ Church and on Palm Sunday he confirmed eleven persons and the next morning baptized two children.[15] Holy Week occurred between April 11 and 16th, and was celebrated in Christ Church by daily Morning Prayer at 10½ A.M. Evening Prayer and sermon was held on Wednesday at 7½ P.M.[16]

In the Indianapolis *Evening News* of May 11 appeared an article stating that Christ Church in New York had just introduced surpliced boy choristers. Are we safe in assuming from this that our choir was not so arrayed until sometime after that date?

In the latter part of May, the revered Bishop Kemper breathed his last at Milwaukee at the age of eighty-one. The shining works and devotion of this good man had permeated all this central

[12]*Evening News* (Indianapolis), Jan. 29, Feb. 12, Mar. 5, April 2, May 21, 1870.
[13]*Ibid.*, July 14, p. 4, col. 3; July 19, p. 4, col. 3; July 21, p. 4, col. 1, 1870.
[14]*Vestry Minutes*, Oct. 3, 1870.
[15]Bishop Talbot Diary, Feb. 13, April 10, 11, 1870.
[16]*Evening News* (Indianapolis), April 9, 1870, p. 4, col. 3.

western country and we still like to think that a generous part of the character that he originally gave to Christ Church has never been lost. The Presiding Bishop, Bishop Smith of Kentucky, together with bishops from Illinois, Kansas, Missouri, and Nebraska conducted his funeral services[17] the day after Decoration Day, one of the earliest Memorial Days to be generally observed throughout the North.[18] The east window in our north transept is dedicated to the glory of God and to the blessed memory of Bishop Kemper to whom we are all much indebted.

In June, just after summer had adorned the earth with new, shimmering, green raiment, the old courthouse in which many of the earliest services of Christ Church parish had been held, was sold at auction and the work of demolition begun. A contract was signed by the county commissioners, with Mr. Hodgson of the Christ Church vestry agreeing that he should be the architect for the new structure. Our present ornate courthouse was the result.[19]

Thanksgiving Day services were neglected by Episcopal churches in 1870, because the rector of Christ Church was ill, St. Paul's absent, and the pulpit of Grace Church was vacant at the time.[20]

Two actions of the vestry should be mentioned. One was the approval of the insertion of an illustration and an article about the church on pages 202–4 of W. R. Holloway's *Indianapolis. A Historical and Statistical Sketch of the Railroad City.* In describing the church, it mentions that the ceiling was ultra marine blue. The vestry also ordered hitching posts installed for the convenience of those who came to church in horse-drawn vehicles. They probably could no longer hitch to the Circle Park fence.

An interesting thing happened on the Circle this year. In

[17] *Evening News* (Indianapolis), June 1, 1870, p. 1, col. 2.
[18] *Ibid.*, May 30, 1870, p. 2, col. 1.
[19] *Ibid.*, June 15, 20, 22, 1870.
[20] Bishop Talbot's Diary, Nov. 24, 1870.



CHRIST CHURCH, 1870

February, some "youth excited a large amount of attention by skimming around the circle on wheels, fastened to his feet in an utterly inexplicable manner . . ."—our introduction to a new Yankee invention.[21]

A little further afield, Irvington was laid out; the horsecar lines were extended to Tinker Street (Sixteenth) and Illinois, and to Pratt (Ninth) on Pennsylvania Street. The drivers of these horsecars, envied by all small boys, began that year, in their less profane moments, to whistle "Silver Threads Among the Gold," and "Reuben, Reuben, I've Been Thinking."

In the greater world, Bismarck had contrived the Franco-Prussian War, and like a wolf in the sheepfold, was pressing toward victory.

The pew-renting system having proved inadequate to support 1871
the church, a new method of financing the work, a forerunner of the Every Member Canvass, was adopted by the vestry at its first meeting of the new year. A committee made up of Richard Talbot, Jacob McChesney, and W. P. Watson was instructed to solicit from each new attendant upon the services a definite weekly offering.[22] Again in the early winter, the financial position of the parish seems to have been a subject for consideration by the vestry, and it was resolved to print a card to be affixed to the back of each pew giving notice to those attendant upon services of the plan for the support of the church and asking for liberal offerings.[23]

Difficulty was still being experienced with the choir, there being a lot of backing and filling about paying or not paying the singers.[24] Mr. Baehr, the organist (who was listed among the few proud possessors of a Steinway piano) seems to have been the anchor man of Christ Church music.[25] In the final months

[21]*Evening News* (Indianapolis), Feb. 16, 1870, p. 4, col. 1.
[22]*Vestry Minutes*, Jan. 2, 1871.
[23]*Ibid.*, Nov. 26, 1871.
[24]*Evening News* (Indianapolis), Jan. 24, 1871, p. 4, col. 1.
[25]*Vestry Minutes*, Feb. 13, 1871.

of the year, Miss Jessie Taggart and Mrs. T. B. Glessing lent both quality and volume to the choral offerings.[26]

The pitiable plight of the French peasantry in the wake of the German army during the Franco-Prussian War, made a strong appeal to the citizens of the United States, a feeling generously shared by Hoosiers. Impassioned appeals appeared in the papers[27] and a creditable offering of $95 collected one Sunday in February in Christ Church was sent by J. D. Howland to Charles Lanier of New York, treasurer of the French Relief Fund,[28] a tiny acorn compared to the mighty forests of help to France in the two World Wars.

At five o'clock in the afternoon of Ash Wednesday, Bishop Talbot joined in celebrating the beginning of Lent in Christ Church. Services were held at 10:30 A.M. and 7:30 P.M. on Sundays, and every weekday at 5:00 P.M., and on Wednesdays and Fridays at noon.[29] Then as now, the feminine contingent was interested in the proper garbing of themselves for church services as shown by the following quotation from the March 25 issue of the Indianapolis *Evening News:* "The all-engrossing question among Episcopal young ladies about this time in Lent is, 'What shall we wear at confirmation?' An exchange that professes to know what is proper says: In this country no particular style of dress is used on such an occasion, but in Catholic countries the young ladies appear in white, with veils and gloves. The most becoming and appropriate costume that could be worn is a black silk dress, with a small fanchion cap of white tulle or tarleton, without shawls, cloaks or jewelry."

The children of the Sunday school gathered at the church at four o'clock on the Thursday before Easter to rehearse carols. The church was "handsomely decorated" for the Easter services, the "Te Deum" of Mosenthal being rendered by the choir under

[26] *Evening News* (Indianapolis), Nov. 25, 1871, p. 1, col. 3.
[27] *Ibid.*, Feb. 20, 1871, p. 4, col. 3.
[28] *Ibid.*, Feb. 22, 1871, p. 3, col. 2.
[29] *Ibid.*, March 11, 1871, p. 4, col. 4.

the direction of Professor Carl Bergstein. The Sunday school children held their "Easter jubilee" in the afternoon.[30]

The first public suggestion that a memorial monument in honor of those fallen in war be erected in Circle Park was made on Decoration Day, 1871, after the soldiers' graves at Crown Hill had been adorned with bright peonies and other flowers. General Chapman read a preamble and resolutions prepared by the executive committee, asking the state to erect such a shaft. It passed without a dissenting vote.[31] Thus was conceived the most prominent landmark of Indianapolis, subsequently so criticized by the unco-artistic, but as Mrs. Booth Tarkington once remarked, "At any rate, it is a right dear old thing and we all love it."

To properly conduct the services of the church and to care for the spiritual needs of the parishioners, it became apparent that the rector should have adequate help, and so after a sum of eight hundred dollars had been subscribed, Mr. Franklin secured the Rev. Samuel Yundt as an assistant,[32] to begin his ministrations on June 18, the second Sunday after Trinity.[33] Mr. Yundt attended the diocesan convention which was held in St. Paul's Chapel, Indianapolis, on June 7, 8, and 9. On the evening of the eighth, Bishop and Mrs. Talbot held a reception for the clergy and lay delegates at their home on Tinker (now Sixteenth) between Pennsylvania and Delaware Streets.[34] It probably was the picturesque brick house with beautiful iron grillwork that was the first home of the Indianapolis Art Association.

Mr. J. B. McChesney, of Christ Church, was elected as one of the Standing Committee as well as Mr. Franklin.[35] The latter reported that the ladies of the Christ Church Guild had visited

[30] *Evening News*, April 5, 1871, p. 4, col. 3; April 10, 1871, p. 4, col. 2.
[31] *Ibid.*, May 31, 1871, p. 3, cols. 2, 3.
[32] *Vestry Minutes*, May 23, 1871.
[33] *Journal of . . . Diocese of Indiana*, 1871, p. 63.
[34] Bishop Talbot's Diary, June 8, 1871.
[35] *Evening News* (Indianapolis), June 9, 1871, p. 4, col. 2.

and relieved eighty-eight families, some of whom had been "steady pensioners."[36] This probably antedated the work of organized professional charity, which later almost monopolized such good work.

During the summer months, the vestry, looking toward winter comfort, wrestled with the ineffectual heating equipment of the church through a series of vicissitudes, a recurring problem that ran through the following year.[37]

June was the proverbial month for church picnics, which Mark Twain considered one of the "inventions of the devil." On the twentieth, the St. Paul's outing, planned to be held at Broad Ripple, was rained out. Grace Church celebrated at the new fair grounds (Bishop Talbot noting that it was a poor place), while the Christ Church people met at "Crown Hill Road, Blue farm."[38]

In July, a building permit was issued for a new neighboring building to Christ Church. For many months, Bishop Talbot had been busy with architects planning a new Episcopal residence to be erected on the lot just south of W. H. Morrison's home on the Circle. In the fall the work was progressing nicely and the bishop went to New York, his mind filled with lath and plaster, to select gas fixtures and a range. In the following March the family moved in. Bishop Talbot slept there for the first time the night of the twenty-fifth.[39] The second story and roof of this house may still be seen over the one-story front office of the Indianapolis Water Company.

The General Convention was held in October in Baltimore, at which "the Committee on Uniformity of the Ritual made a strong anti-ritualism report. Incense, genuflections, candles, and all like performances" were recommended to be prohibited.[40]

[36] *Journal of . . . Diocese of Indiana*, 1871, p. 63.
[37] *Vestry Minutes*, June 5, 1871, Jan. 4, June 2, Aug. 5, 1872.
[38] Bishop Talbot's Diary, June 20, 29, 1871.
[39] *Ibid.*, Aug. 30, 31, 1870; April 4, July 7, 17, Sept. 4, 5, 27, 1871; March 19, 20, 22, 25, 1872.
[40] *Evening News* (Indianapolis), Oct. 9, 1871, p. 1, col. 4.

Mr. Franklin attended the Convention and at the morning service of October 29, made what he had seen and heard the subject of discourse.[41] Sunday services were being held at this time at 10:30 A.M. and 7:30 P.M., with Sunday school at 9:00 A.M.

Thanksgiving that year was marked by a joint service in which the congregations of Grace Church and Holy Innocents' met at Christ Church to hear the Rev. Warren H. Roberts, rector of Grace Church.[42]

Elaborate plans were adopted for Christmastide celebration by the parish. "Christmas greens" were ordered from Philadelphia by the vestry,[43] and an artistic four-page leaflet printed for the "Christmas Eve Festival," giving the order of service together with hymns to be sung: "Brightly Gleams Our Banner," and "Wonderful Night!" with the Sunday school carols, "Gather around the Christmas tree" and "Merry Christmas? Merry Christmas." The recessional was "Hail, Thou Long Expected Jesus." A copy of this program is still extant among the papers of the Church. It bears mute evidence that all did not go as well as planned, for across the face of it, penned in an unknown hand, occurs this discouraged statement: "Every thing went wrong, the Church Trimmings arrived a week too late, the music gotten up too hastily, and the workers scarce, God grant it may never occur again while the Parish stands."

A catalogue of the current civic activities of members of Christ Church makes a most creditable showing among a large variety of interests: Academy of Medicine, Dr. John M. Gaston; Medical College, Dr. George W. Mears; Indianapolis Academy of Science, vice-president: Rev. B. Franklin, John M. Gaston, and J. George Stilz; August meeting of the American Association for the Advancement of Science, J. George Stilz and Dr. John M. Gaston; City Hospital, Dr. Dunlop and Dr. Mears; Charity Fair, Mrs. Cox, Miss Hester Cox, M. H. Spades; Indianapolis

[41] *Evening News* Oct. 28, 1871, p. 1, col. 2.
[42] *Ibid.* Nov. 29, 1871, p. 4, col. 2.
[43] *Vestry Minutes*, Dec. 5, 1871.

Library Association, J. D. Howland, president. Several musical events with Miss Hester Cox, soprano, and M. H. Spades, violinist, served to such good purpose that it led to their marriage in Christ Church in June of 1872 by Bishop Talbot. To continue the enumeration, we find: Republican politics, Dr. J. M. Gaston and John D. Howland; City schools, Joseph J. Bingham; Woman's Christian Association, Mrs. George Tousey. Surely the Christ Church people were very much alive to their civic responsibilities.

At 2 P.M. on January 9, the funeral of a man bearing an honored name in the shining annals of Christ Church took place. Bishop Talbot conducted reverent burial services for Gaylord P.
1872 Tuttle who had been in the tea and coffee business.[44] Members of that family were valued members of our congregation to the third and fourth generations, B. Frank Tuttle having long been a devout vestryman and several years the treasurer.

Reading between the scrupulously polite lines of the vestry minutes, it is to be discerned that a coolness and a mutual lack of confidence between the rector and vestry were developing with emotional overtones. In January, a communication was received by the latter from Mr. Franklin with some criticism of the financial condition of the church and asking that something be done about it.[45] It was answered on the same date, the resolutions adopted stating that it seemed very little could be done and asking for suggestions from the rector. As a matter of fact, the debt of the church was less than it had been previously, being $1900.00, as reported by Mr. W. H. Close, the treasurer. A business meeting of the congregation was held in February, the purpose of which was to apprise the members of the dwindling receipts and to make practical plans to increase the income.[46] On Easter Monday, a finance committee consisting

[44]Bishop Talbot's Diary, Jan. 9, 1872. *Evening News* (Indianapolis), Jan. 9, 1872. p. 3, col 2.
[45]*Vestry Minutes*, Jan. 8, 1872.
[46]*Ibid.*, March 4, 1872.

of W. W. Northrop, Dr. J. F. Johnson, and George W. Sloan, was appointed to assist the treasurer in the management of the finances. At the same meeting of the vestry, measures were adopted to secure a suitable music teacher for the proper instruction of the children in our lovely sacred music.[47]

At the end of April, the rector asked for a four months' furlough for reasons of health, offering to pay for the cost of supplying his place during the period. The request was replied to by the vestry, stating that in their judgment the condition of the parish was "extremely critical and discouraging, and hoping that Mr. Franklin would not "set before them the alternative of refusing a request which under other circumstances, it would be their highest pleasure to accord."[48] Whereupon, Mr. Franklin resigned as of the following June first.[49] It is recorded that during these months, Mr. Franklin had attended very few vestry meetings. Bishop Talbot's diary states that he confirmed eleven persons before a large congregation at Christ Church on Whitsunday, May 19, being the last class instructed by Dr. Franklin.

On May 20, a committee of the vestry was appointed to make special inquiries in view of calling a rector.

It seems that back in July 1871, the energetic ladies organized a "Sewing Society" and expended their efforts toward raising quite a sum of money for the purpose of building a chapel for Sunday school and other purposes.[50] Being the only visible sign of prosperity, the substantial balance was a tempting morsel for covetous eyes. The bishop's new home needed furnishing, for one thing, but the Christ Church vestry succeeded in coaxing the wise and provident virgins into lending them $709.56, upon a safely secured note, for the purpose of renovating the church.[51] The register shows that it was closed for repairs in September.

[47] *Vestry Minutes*, April 1, 1872.
[48] *Ibid.*, April 29, 1872.
[49] *Ibid.*, May 6, 1872.
[50] *Journal of . . . Diocese of Indiana*, 1872, p. 60; 1876, pp. XIII-XIV, XXII.
[51] *Vestry Minutes*, Aug. 16, 1872.

While the rectorship was vacant, Bishop Talbot performed a wedding ceremony important to the congregation. Miss Hester, the daughter of Jacob Cox, our artist, was united in marriage to M. H. Spades, both partners being prominent in church and musical circles.[52]

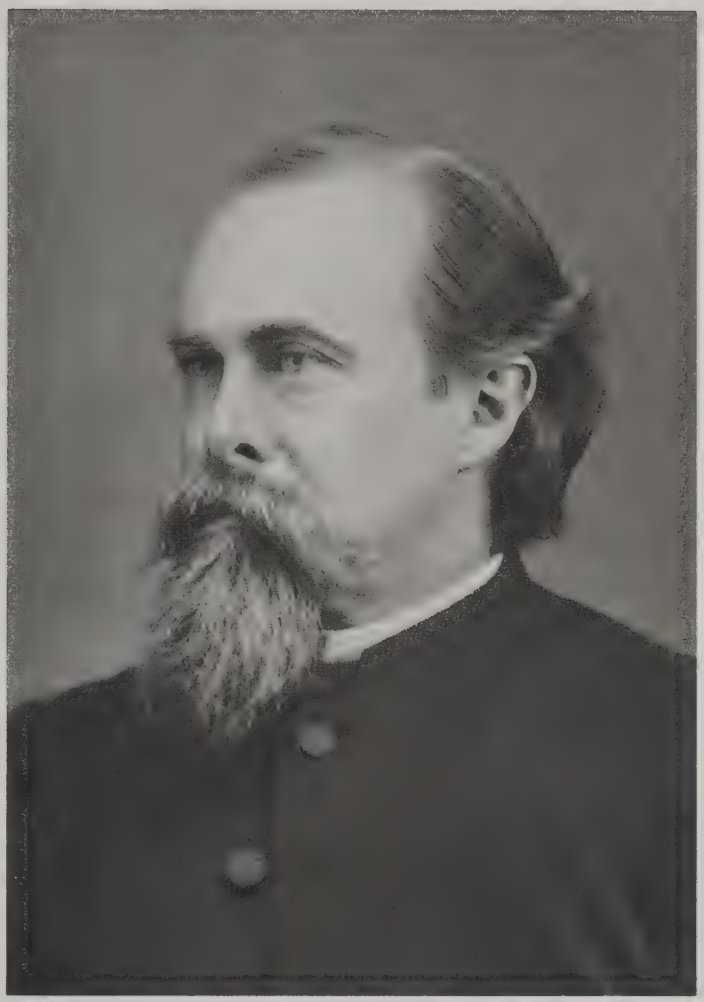
During the interval between the resignation of Mr. Franklin and the coming of the Rev. Edward A. Bradley, who had been at Kenosha, Wisconsin, and who first officiated as rector on September 22,[53] Bishop Talbot,[54] the Rev. J. L. Gay, and others conducted the services.

On August 1, ever helpful Bishop Talbot called upon and offered prayers for the recovery of our faithful parishioner Mrs. Charles Cox, who was desperately ill. On the fourth, he was to have administered her Holy Communion at 3 o'clock, but she was gone when he arrived. Thus her husband, our earnest and sturdy pillar, was called upon to taste and to respond nobly to deep and real sorrow.[55]

The physical condition of Bishop Upfold became increasingly alarming as the new year progressed. A new handwriting had appeared in his journal in July, 1869. Some days were missed in the record, and on May 9, 1872, the last entry was made. Bishop Talbot administered Holy Communion to the failing Bishop on July 25, and he passed away at 1:30 P.M. on the twenty-sixth of August, an intensely hot day. Bishop Talbot recorded, "I succeed from this event to the Diocesan Authority." The bishop's funeral, attended by a large congregation of sincerely mourning friends, was held at St. Paul's Cathedral at 9 A.M. on August 29.[56]

Bishop Upfold had been born in Surrey County, England in 1796, coming to America with his parents in 1802. When he graduated from important Union College in Schenectady in

[52]Bishop Talbot's Diary, June 26, 1872.
[53]*Vestry Minutes*, Sept. 23, 1872.
[54]Bishop Talbot's Diary, June 30, 1872.
[55]*Ibid.*, Aug. 1, 4, 1872.
[56]*Ibid.*, July 25, Aug. 26, 29, 1872.



THE REV. EDWARD A. BRADLEY

1814, he had already begun the study of medicine, which he continued. He practiced that profession in Albany for a couple of years. In the meantime he became interested in the Episcopal ministry and was admitted a candidate to Holy Orders in 1817. Moving to New York, he took up his studies under the Rt. Rev. John Henry Hobart in 1818, becoming a deacon in the same year after having given up his medical career. He was ordained a priest by Bishop Hobart in 1820 and made rector of St. Luke's Church, New York. He, also, served as assistant minister in Trinity Church of that city. Later he was called to St. Thomas' Church, New York.

In 1831 he moved to Trinity Church, Pittsburgh, continuing as rector there until January 1, 1850 after his election as Bishop of Indiana in June, 1849. His activities there have been recounted above. In 1831 he had received the honorary degree of D.D. from Columbia College, New York, and in 1856 the degree of LL.D. from the Western University of Pennsylvania. In 1817 he had married Miss Sarah S. Graves and their two daughters were Mrs. J. J. Bingham and that saintly member of Christ Church, Miss Emily L. Upfold, of happy memory. The bishop had been greatly beloved by all the diocese and his prolonged and painful illness aroused widespread sympathy.[57]

Mr. Bradley was heartily welcomed into the diocese and parish by a largely attended reception given by Bishop Talbot at the Episcopal residence near the church the evening of September 19.[58] With his advent began another of the glowing, constructive, and spiritually successful periods of Christ Church's bright history. During the last two months of the year, the new rector and the vestry plunged into the project of improving the financial position of the parish. A plan was made and published, setting forth the means of properly meeting liabilities of $3,105.35. Steps

[57]Bishop Upfold's Diary, August 1857. *Evening News* (Indianapolis), Aug. 27, 1872, p. 4, col. 2.

[58]Bishop Talbot's Diary, Sept. 19, 1872.

were taken to improve the income and the finance committee was instructed to borrow $1,000.00 to meet immediate needs.[59]

1873 During the winter when chill blasts of wind lashed around the Circle and the sky was often dove color with unshed snow, and many desired "to go into a bottle, well corked and sealed" until spring, the new rector and vestry were tormented by many problems. The performance of music in the church's worship has always been a point of tension in congregations of all ages and places, and it evidently was no different in Christ Church. Discussions in the vestry meetings must have been marked by frequent fortissimo passages and many sharps and flats. Mr. Baehr, the organist, requested that his $300.00 salary be increased, which was denied. In May, Mr. H. Smith was engaged at $500.00 plus an additional $100.00, if he were successful in organizing and training a boys' and girls' choir.[60] He was asked to resign a year later.[61] Mr. Parker withdrew as choirmaster, whereupon Mr. Kennedy was requested to become musical director, $75.00 being placed at his disposal for the compensation of an assistant for the next three months. The treasurer was instructed to employ a chime ringer at a salary "not to exceed $100 a year."[62]

Few of our present members know that our bell tower was once inhabited by something other than pigeons. Yet during this rugged year of the panic of '73, a Spartan youth, of New Harmony, Indiana, Josephus Peasley, unable to get a suitable job to support himself completely while working his way through the then Northwestern Christian University, became the chimer for Christ Church. The supplemental $100.00 annual wage for this service was tendered to him by the treasurer, B. F. Tuttle. To further accommodate his slender means, the rector, Mr. E. A. Bradley, gave him permission to fit up the space in the tower over the entryway as sleeping quarters. Here he awoke on "many

[59] *Vestry Minutes*, Nov. 4, Dec. 2, 1872.
[60] *Ibid.*, May 5, 1873.
[61] *Ibid.*, April 6, 1874.
[62] *Ibid.*, Sept. 1, 1873.



THE CIRCLE, 1873

winter mornings" covered with snow! He lived in the tower "a year or more." Later, in order to augment his finances, he taught school in Broad Ripple, *walking* to ring the bells at Christ Church each Sunday morning, "there being no trains to the city on Sundays," and returning to his school early Monday.[63]

There was serious consideration of moving the organ from the gallery down to the north transept, but it was found to be impractical.[64] Finally, a new organ was contracted for with Messrs. Marshall Brothers of Milwaukee, Wisconsin, for a consideration of $2500.00, and the old instrument.[65] Later, financial pressure forced the vestry to ask for easier terms of payment. The upshot of the matter was that in the following year, the church offered a note to Marshall Brothers for $300.00 to be released from the contract altogether.

During the disastrous panic of 1873, it is quite certain that the church fathers studied the harassing financial problems "with the brooding melancholy of minor prophets." Several times funds were borrowed from a bank or person to pay off another. The interest rate was 10 per cent![66]

Reconsideration of the heating facilities of the church was again placed upon the anvil of the vestry by the failure of the furnace installed by G. F. Adams and Company, which was ordered removed and one from Mothershead and Morris substituted. It must have been successful, for the treasurer was instructed to make payment in notes in the following February.[67]

The truly terrible financial depression and panic of 1873 had begun with the Credit Mobilier scandals and was really precipitated by the failure of the great banking house of Jay Cooke and Company of Philadelphia. Loss of confidence spread over the

[63]Josephus Peasley, "College Experiences," *Butler Alumnal Quarterly*, II, No. 3 (Oct., 1913), pp. 137–138.
[64]*Vestry Minutes*, June 2, July 14, 1873.
[65]*Ibid.*, July 14, 1873.
[66]*Ibid.*, Jan. 13, March 3, Dec. 15, 1873.
[67]*Ibid.*, April 7, Aug. 4, Nov. 3, 1873, Feb. 2, 1874.

country at an accelerating rate. Reaching Indiana, three important business concerns in New Albany started the collapse that spread throughout the state like a line of blocks knocking each other down. General runs on Indianapolis banks rendered them impotent and the Board of Trade was deserted.[68] Severe distress lasted for several years, reaching an acute stage in Indianapolis in 1877—but more of that later.

These of course were dark days for Christ Church, but under the leadership of Mr. Bradley and the stalwarts of the congregation, the challenge was met and progress made. They had the spirit described in one of the favorite quotations of George Washington from Addison's *Cato:*

> "'Tis not in mortals to command success,
> But we'll do more, Sempronius; we'll deserve it."

The Sewing Guild in two years had raised $1500.00 to be used later toward constructing a brick building east of the church[69] that served well the general purposes of the congregation until the turn of the century. A mission Sunday school, which numbered ninety children in 1873, was an outgrowth of mothers' meetings first held in a room over a grocery in the rolling mill district.[70] This effort eventually resulted in St. George's Church which, after a checkered career, is now a successful parish in its own right.

The ladies of Christ Church published a cookbook under the title, *Edibilia: a Cook Book of Valuable Private Receipts*, giving the most savory "private receipts" of those who prided themselves as experts in the culinary arts. It was quite popular, and, as well, caused a good deal of merriment in the city, for it seems that the following verse written by one of the members was used as an introduction without her permission:

[68]Logan Esarey, Ph.D., *A History of Indiana from 1850 to 1920* (3d ed.; Bloomington, Indiana: Indiana University Bookstore, 1935), II, pp. 869–70.
[69]*Journal of . . . Diocese of Indiana*, 1873, p. 78.
[70]Mrs. Caroline B. Sloan, Paper in the Christ Church Archives.

EDIBILIA:

—A—

COOK BOOK

—OF—

VALUABLE PRIVATE RECEIPTS.

PUBLISHED BY

THE LADIES OF CHRIST CHURCH,

INDIANAPOLIS, INDIANA.

INDIANAPOLIS:
INDIANAPOLIS JOURNAL COMPANY, PRINTERS.
1873.

TITLE PAGE OF "EDIBILIA", COOK BOOK

"Mrs. Jacqueline Holliday's Receipt
for Happiness.

MATRIMONIAL

"Unbounded mutual devotion,
Several grains of mutual forbearance,
A determination to be content.
A healthful quantity of industry,
A large share of patience
Modified by a little spirit,
Exhaustless cheerfulness of mind,
And ever honest hopefulness,
A strict attention to duty,
Well mixed and reduced to consistency
By the all-pervading element of religion."

Good Mrs. Holliday objected so seriously that a picture of the church had to be pasted over the poem in every copy. It is still possible to decipher the lines by placing the page over a strong light.

The church, you may well believe, was not neglected by the popular and effective Bishop Talbot, who relieved his diocesan visitations by an annual visit to Nashota, usually during the fishing season, for he was a faithful disciple of Izaac Walton. In his diary under the date of July 15, 1873, he wrote on a visit to Laporte, Indiana, of an adventure he had there: "Went fishing with (the Rev. Mr.) Magill, who upset me in the lake! Comfort in knowing that he got the worst of it, going in 'heels over head.'"

Near the end of the year, Episcopal circles were strengthened and gladdened by the return of I. H. Kiersted, who went to board with Bishop Talbot on November 27.[71]

Fate, seeming not satisfied with having assailed Indiana with a catastrophic business depression, struck another blow in that flabby year in the shape of an epizootic epidemic laying low the entire equine population. No carriages rolled up to the church, and photographs of the period reveal prominent citizens pulling

[71] Bishop Talbot's Diary, Nov. 26, 1873.

their own delivery carts and light wagons or employing the few yokes of oxen left in the neighborhood.

The furies of panic and depression continued to plague the rector and vestry. Various were the schemes and plans considered and acted upon to relieve the stringency. In February the possibility of establishing a sinking fund resulted in the formation of a committee to prepare a plan.[72] In April, the treasurer, Mr. Tuttle, called for help in collecting and securing pledges. The church membership was divided into six sections by pews and a committee of six men consisting of Messrs. Barnard, Sloan, McKenzie, Parker, Bingham, and Talbot volunteered to make this special solicitation.[73] In May $700.00 more was borrowed and subscribers were asked to increase their contributions if possible.[74] Again in June, gifts were asked to make up the $300.00 due on the forfeited organ contract, the vestry finally giving their note to Marshall Brothers in September.

The diocesan convention in June had developed an endowment plan and Christ Church had been asked to contribute $5,500.00. After much discussion and thought, the vestry in October concluded it impractical to accede under the circumstances, but agreed to pay interest at the rate of 8 per cent on the $5,500.00 for six years from June 1874.[75] However, at the vestry meeting of January 4, 1875, the decision was reversed and the full diocesan obligation entered upon the books. As a final effort in 1874, to cancel the increasing indebtedness, the nine vestrymen voted to solicit the congregation for "bonds, pledges, and cash" at Christmas time. The books of the church do not show these efforts to have been successful, although $1,289.00 was realized by the Christmas offering.[76]

[72] *Vestry Minutes*, Feb. 2, 1874.
[73] *Ibid.*, April 6, 1874.
[74] *Ibid.*, May 25, 1874.
[75] *Ibid.*, Oct. 5, 1874.
[76] *Ibid.*, Jan. 4, 1875.

At this time the membership of Christ Church was reported as 250, with a Sunday school of the same size.[77]

Early in 1875, it seems that some changes were made in the arrangements of the pews in the transepts, and the platform in front of the altar was enlarged. The salary of the new organist was set at $5.00 a Sunday instead of $8.00, and the salaries of the singers were discontinued, making an annual saving of $550.00.[78] 1875

When the lingering chill of April was just beginning to depart, the Standing Committee of the Diocese of Indiana created quite a stir in the press by rejecting the election of Dr. De Koven, of Illinois, as bishop of that diocese on the grounds that he openly declared his "acceptance of and belief in the doctrine of Eucharistic Adoration . . ." his advocacy of confession in cases other than authorized in the Book of Common Prayer and his encouragement of the habitual practice of auricular confession.[79] Dr. De Koven's rejection was made upon the grounds that the Episcopal Church is a Prayer Book Church. That being one of our chief contributions to the Christian cause and to our community, we turn from those who would add or subtract from the usages of the Book of Common Prayer.

Knowledge of the services of the church has been preserved in the newspaper files of the Indiana State Library and the Indianapolis Central Library. From those sources we learn that in 1875, the main service was at ten-thirty, with Sunday school varying between nine o'clock and two-thirty. Evening prayer was held at seven-thirty or seven-forty-five. Among the tiles of some of Mr. Bradley's sermons were: "The Scarlet Thread," "Decision," "Faith without Sight," "Revelation of St. John," "Creation Waiting," "The One Hundred and Forty and Four Thousand," "Manliness," "The Two Witnesses," "Joseph's

[77]Cline & McHaffie, The *People's Guide, A Business, Political and Religious Directory of Marion Co., Ind.* (Indianapolis: Indianapolis Printing and Publishing House, 1874), p. 153.
[78]*Vestry Minutes*, Feb. 1, 1875.
[79]*Evening News* (Indianapolis), March 4, 1875, p. 3, col. 2.

Coat," and "There shall be no more sea." He also gave a course of lectures in the evening on "Sins of the Day," "Stealing," "Ten Causes for Lying and Stealing," "Swearing," "Slander," "Gambling," and "Unclean Birds."[80]

Beginning the latter part of May and continuing for several weeks, Christ Church held Sunday mission services in the old Metropolitan Theater at half-past three. The first one was said to have "attracted a medium audience" and the exercises "were of the usual character."[81] Two of these sermons were entitled "The Judgment" and "The Sinner's Friend."

It was announced in the Indianapolis *Evening News* of March 29 that services would be held daily at five o'clock in Christ Church for the present and that the several Episcopal clergymen would conduct them. How long these services were continued is not known.

Mr. Bradley created some comment by a letter to the editor of the Indianapolis *Evening News* suggesting that Good Friday should be celebrated in a manner befitting the occasion, thus making an early start in the movement which is more generally observed each year.[82]

The Easter celebration was rather elaborate, as the following report of the decorations would indicate: "At Christ Church the crosses, crowns, harps and other emblems were exquisite and profuse, and there was a large number of growing plants which showed in fine relief against the somber walls."[83] The music under the direction of Prof. Lewis was in keeping with Easter traditions:

"Anthem—'Christ our Passover'—Chapple.
Te Deum—By J. Hopkins, Mus. Doc., Temple church, London.
Jubilate Deo—Chant.
Hymn. 'Christ the Lord is Risen To-day'—Warren.

[80]Various notes in the *Evening News* (Indianapolis), April to year's end.
[81]*Evening News* (Indianapolis), May 24, 1875, p. 3, col. 2.
[82]*Ibid.*, March 25, 1875, p. 4, col. 3.
[83]*Ibid.*, March 29, 1875, p. 4, col. 3.

Hymn—'At the Lamb's High Feast'—St. Georges.
At the Offertory—The solo from the Messiah, "I Know that my Redeemer Liveth," will be sung by Mrs. M. H. Spades."[84]

Eighteen persons were confirmed on May 23 by Bishop Talbot, who afterward delivered an appropriate address.[85]

The Sunday school picnic was held in the latter part of June "at Shurman's Farm, northeast of the city."[86] In the next month the children of the Rolling Mill Mission together with those of the Orphan Asylum were given a special treat through the kindness of Major Simpson of the Vandalia Railroad, which furnished special coaches to Clayton, where the youngsters had a glorious day.[87]

Services were held on Thanksgiving,[88] and, of course, the Christmas observances were most carefully planned and carried out. The Sunday schools of the church and the Rolling Mill Mission celebrated together at six-thirty on Christmas Eve. With a background of twinkling candles and childish gaiety, Mr. Bradley gave prizes to the scholars for punctuality during the year. The warm personality of Bishop Talbot helped to enliven the party. Christmas Day services were held at seven and at ten-thirty in the morning. A special effort was made to have a large offering to help pay off some of the floating indebtedness, probably more appropriately called the sinking indebtedness.

As usual, members of the congregation were engaged in many good works. Some ladies secured a lot near the Ray House on South street, on which to erect a small room to be used for selling ice cream during the summer for the benefit of a mission chapel on the south side.[89]

General Love was elected first vice-president of the Mexican Veteran Association[90] and served on the executive and invita-

[84] *Evening News* (Indianapolis), March 27, 1875, p. 3, col. 2.
[85] Bishop Talbot's Diary, May 23, 1875.
[86] *Evening News* (Indianapolis), June 22, 1875, p. 3, col. 1.
[87] *Ibid.*, July 16, 1875, p. 4, col. 2.
[88] *Ibid.*, Nov. 22, 1875, p. 2, col. 5.
[89] *Ibid.*, May 20, 1875, p. 3, col. 1.
[90] *Ibid.*, Mar. 2, 1875, p. 3, col. 1.

tion committees for the Charity Ball.[91] He took a leading part in the creation of the Indiana Building at the Centennial Exhibition at Philadelphia. Others serving on centennial committees included W. J. Holliday, Mrs. John D. Howland, and Mrs. William Mansur.[92] He was also one of a number of gentlemen who bought the Indianapolis *Sentinal* in July.[93] Mrs. Love became a member of the Orphan's Home board.[94]

Jacob Cox had reached his zenith as an artist, being hailed by the press and critics as "an artist of unquestionable talent, if not genius; . . ."[95] and "as much an Indianapolis 'institution' as the Circle Park, . . ."[96]

Dr. Bradley was one of the prime movers in organizing a complimentary concert in May for Mrs. M. H. Spades, an accomplished singer of our congregation.[97] The function was highly successful. Mrs. Spades also generously gave her talents to the Ladies' Relief Bazaar held in the Statehouse in December.[98]

Dr. Bradley attended an oratorical contest at Bloomington in May, and during the same month was active in the affairs of the Choral Union.[99] Mr. George Sloan became president of the Pharmaceutical Association.[100]

John D. Howland heard that his employees were getting up a testimonial for him, "whereupon the old Roman, in great wrath, declared that he would discharge every one of them if they did,"[101] an attitude quite different from some of our later day honors of a similar nature occasionally inspired by the object himself!

[91] *Evening News* (Indianapolis), Mar. 27, 1875, p. 2, col. 6.
[92] *Ibid.*, June 24, p. 3, col. 2; July 21, p. 1, col. 6; Dec. 8, 1875, p. 4, col. 3.
[93] *Ibid.*, July 3, 1875, p. 3, col. 2.
[94] *Ibid.*, Nov. 3, 1875, p. 3, col. 2.
[95] *Ibid.*, Feb. 22, 1875, p. 3, col. 2.
[96] Wilbur D. Peat, "In Retrospect," *Paintings by Jacob Cox: A Retrospective Exhibition of Work by an Early Indianapolis Artist, November 8 to 30, 1941* (John Herron Art Museum: Indianapolis, 1941).
[97] *Evening News* (Indianapolis), April 16, 1875, p. 3, col. 1.
[98] *Ibid.*, Dec. 11, 1875, p. 2, col. 6.
[99] *Ibid.*, May 11, 24, 25, 1875.
[100] *Ibid.*, Aug. 11, 1875, p. 4, col. 3.
[101] *Ibid.*, Jan. 4, 1875, p. 4, col. 2.

At the diocesan convention held on June 2, 3 and 4, Mr. Bradley preached the convention sermon and was to serve on the Standing Committee with John D. Howland, having served with J. B. McChesney the previous year. Mr. Bradley was also a trustee of the General Theological Seminary.[102] In his report of the parish he told of a Brotherhood being formed by men from several parishes which was sustaining cottage lectures in different sections of the city and holding services and Bible reading at the jail, reformatory, and city hospital.[103] This Brotherhood antedated the founding of the Brotherhood of St. Andrew in Chicago by eight years, but a lack of dedicated spirit, ability, and willpower caused it to wither away. The convention ended with a brilliant reception given those attending the convention by Bishop Talbot at his home.

Among the funerals that Mr. Bradley was called upon to conduct that year were those of Anna A. Taylor, the wife of Judge Napoleon B. Taylor; the wife of the faithful vestryman Jacob B. McChesney; and that of the actress Susan Denin (Morris), whose residence on the parish register was listed as "The World."

Beginning with the first Sunday in January, 1876, pews were 1876
let at a fixed rental, Mr. Barnard volunteering to see the pewholders about the revision of the rates.[104] By April the treasurer was able to report progress on the new system and expressed the opinion that an improvement in the finances of the parish would result.[105]

That still another organist was required is revealed by a vote of thanks from the vestry to Mr. Harry Sweet for "his perseverance in skill."[106]

Even in these dark days, the confidence, determination, and spirit of the rector and congregation were widened by the con-

[102] *Journal of . . . Diocese of Indiana*, 1875, 1874.
[103] *Ibid.*, 1875, p. 53.
[104] *Vestry Minutes*, Dec. 7, 1875; Jan. 3, 1876.
[105] *Ibid.*, April 3, 1876.
[106] *Ibid.*, April 17, 1876.

struction of the brick Sunday school building east of the church. Most of the money had been raised previously by the "Ladies of the Church Guild," although some slight changes in the plans and some of the usual underestimates of cost required an additional $250.00 to be voted by the vestry before its completion later in the summer.[107] This picturesque and vine-clad building served the church members as Sunday school, choir room and social center until the turn of the twentieth century.

In Bishop Talbot's report to the diocesan convention in June, 1876, he mentioned having licensed four lay readers from Christ Church, namely: Messrs. Isaac H. Kiersted, Reginald R. Parker, James F. Miller, and Wm. H. Milnes. The convention also gave consideration to a division of the diocese into two. The movement was favorably acted upon by the Christ Church vestry in October, but at the 1877 diocesan convention, the diocesan committee, whose report was presented by Mr. Bradley, wisely proposed a successful resolution that action should be indefinitely postponed, since the more pressing question seemed to be how to support one bishop.[108]

The year 1876 was one of many varied and decisive events far afield, such as the destruction of Custer and his command by the Sioux on the Little Bighorn; the proclaiming of Queen Victoria Empress of India; and the seizing of power in Mexico by Porfirio Diaz.

The country still being torn by the sharp claws of the depression, the vestry was forced to the extreme measure of bor-
1877 rowing $3,000.00, secured by a mortgage upon the church real estate unoccupied by buildings. The ground involved had a frontage of twenty-seven feet on Meridian south of the church building.[109] At the diocesan convention that year, Mr. Isaac H. Kiersted, secretary of the Board of Missions, had to report that

[107] *Vestry Minutes*, April 3, May 9, 11, and June 5, 1876.
[108] *Journal of . . . Diocese of Indiana*, 1877, pp. 14–5.
[109] *Vestry Minutes*, March 22, May 21, June 4, June 14, 1877.

very little had been accomplished by that body on account of general financial distress.[110]

The most disturbing period of the depression occurred this summer of 1877. The poorer citizens had become charged with high-voltage discouragement. They were so desperate that a meeting of the unemployed called for the evening of June 6 on the statehouse grounds, might well have become an irrational and destructive mob, had it not been for the humane and statesmanlike action of Mayor John Caven, "a torch among tapers." Having warm sympathy for the group, he promised them immediate food and work. He accompanied, or rather led them on a round of several bakeries where fragrant loaves filled their pressing want. He also told them to report at once to work on the Belt Railroad in spite of the fact that certain legal obstacles still interfered with its construction.[111] Few of us realize that the building of the Belt Railroad was the Works Project Administration of the panic of '73, which lasted several years. Mayor Caven was one of the strongest mayors Indianapolis ever had. We owe him everlasting admiration and gratitude.

During this summer, a service for deaf mutes was inaugurated, later developing into St. Alban's Mission. As the services were read, the Rev. Mr. Mann, who regularly visited other parishes in the Ohio Valley, would translate into the sign language.[112] His services continued over a period of thirty-four years, another of the many fine things introduced by Mr. Bradley.

Our rector, wife, and parents made quite an extended trip to England. Prayers for their safety at sea were read by Bishop Talbot on June 24.[113] On October 1, a letter from Mr. Bradley dated at Lichfield, England, was read by the vestry in which he offered to accept a reduction in salary of $50.00 a month, leaving the amount at $200.00, until such time as the income of the

[110]*Vestry Minutes*, 1877, p. 18.
[111]*Indianapolis Journal*, Aug. 26, 1900, p. 16, cols. 1–3.
[112]Bishop Talbot's Diary, June 19, 1877.
[113]*Ibid.*, June 24, 1877.

church should improve.[114] These figures do not check with the action of the vestry on April 13, 1874, increasing the rector's salary from $3000.00 to $3300.00 annually. Possibly some unrecorded reduction had taken place in the interval. This generous and unsolicited offer by the rector was accepted and highly appreciated by the vestry and other members. A little later Mr. Bradley suggested another cut, but the vestry took no action.[115]

A serious loss to the church and community occurred in December from the sudden death of Judge John D. Howland. His was a fine influence for good and the whole congregation felt his loss deeply. The vestry passed appropriate resolutions and attended his funeral in a body.[116]

During the seventies or eighties, a crisis arose among the good ladies of the Sewing Guild, which became a source of quiet merriment, especially among the younger matrons of the city. It seems that some indiscretions, near indiscretions, or supposed indiscretions committed by some of our fellow townsmen served as the savory subjects of several sessions of our highly respected disciples of St. Dorcas. Rumors of some of their statements reached the ears of the supposed transgressors, were traced to their source, and certain estimable ladies were confronted and frightened nearly out of their wits by threats of legal reprisal.

The good ladies being no stronger than most of our Lord's disciples, cast the blame upon one another in an effort to escape the ducking school of public ridicule. Thus, to change the allusion, Mrs. Grundy tossed her apple of discord into the hallowed precincts of one of our most revered institutions. For weeks the work of the Sewing Guild was rent asunder and the work forgotten; but in time, the spirit and vitality of Christian precepts prevailed, old friendships were renewed, past strains patched up, and needles, if not tongues, flew as busily as ever.

In trawling for events and episodes of interest in the history

[114] *Vestry Minutes*, Oct. 1, 1877.
[115] *Ibid.*, Sept. 30, 1878.
[116] *Ibid.*, Dec. 6, 1877.

of Christ Church for 1878, the catch was rather meager. While finances were still at low ebb, as indicated by the refusal of the vestry to pay a salary to the choir soprano,[117] the general condition of the country was slowly improving. The Easter offering, with the consent of the rector, was applied toward reducing the church debt.[118] 1878

Bishop Talbot relieved Mr. Bradley in conducting the services one Sunday in February because of the latter's lumbago[119] and confirmed fourteen persons on May 12. In the spring and summer, he was busily engaged in organizing St. Anna's School for girls, calling upon friends and clergymen for subscriptions and arranging with the Rev. Jonas B. Clarke, of Iowa, to become the head of the school and to act as rector of Grace Church. It opened with thirty-four pupils on September 12, in the house formerly the bishop's residence on Pennsylvania Street next south of Grace Church. The Rev. Messrs. E. A. Bradley and J. S. Reed served as faculty members.[120]

At the diocesan convention held at St. Paul's that year, with the Rev. Edward, Bradley, of Madison, acting as secretary, the bishop reported that a canon of the diocese calling for the creation of four deaneries had proved impractical on account of unwarranted expense, except in the case of that area comprising the north end of the state.[121]

In July and August, a six weeks' vacation was given Mr. Bradley, probably to refuel, as we would say today.

Two Christ Church socials were attended by Bishop Talbot, one on June 13 and the other December 18, at the home of Mr. and Mrs. W. P. Bingham,[122] when, doubtless, the new songs "Carry Me Back to Old Virginny" and "Oh! Dem Golden Slippers" were rendered with great effect.

[117] *Vestry Minutes*, June 24, 1878.
[118] *Ibid.*, March 4, 1878.
[119] Bishop Talbot's Diary, Feb. 10, 1878.
[120] *Journal of . . . Diocese of Indiana*, 1878, pp. 27–9; 1879, pp. 36–8, 86.
[121] *Ibid.*, 1878, p. 32.
[122] Bishop Talbot's Diary, June 13, Dec. 18, 1878.

On Christmas night, Miss Eva H. Daniels was married to William Woodbridge. Mrs. Woodbridge was organist for the church for a period. She and her husband were valued members of the church throughout their lives. Their two daughters afterwards joined other churches.

Otherwhere the picture was the reverse of happiness, for twenty thousand cases of yellow fever raged in the southern states and gaunt famine stalked in North China, causing the death of several millions of our fellow creatures. Brighter days were on the way, though, for on January 1, 1879, specie payments were resumed and the fundamental soundness and potential strength of our lusty young country began to assert itself.

Old Mother Goose was very diligent in picking her feathers late in the previous year and in January, enabling Bishop Talbot, an ardent devotee of driving and sleighing, to use his cutter for a solid month enjoying all the trimmings—the tangled jangling of the sleigh bells, small boys "hopping rides" on his runners, dodging their impudent snowballs, breathing the stimulating air, and squinting in the intense light.[123]

At the end of January, the rector and finance committee were empowered to borrow the money to pay for the four lots occupied by St. George's Mission.[124] Two months later they arranged a loan of $1,000.00 with Mrs. Hall, giving their note payable on or before five years, secured by a first mortgage on the property—Mr. Nicholas McCarty, from whom the lots had been purchased, agreeing to take a second mortgage for the balance due him.[125]

At the same meeting, action was taken involving the senior warden, Jacob B. McChesney, who had served on the vestry for many years. It clearly reveals the current attitude toward divorce. The resolution reads:

[123]Bishop Talbot's Diary, Jan. 20, 1879.
[124]*Vestry Minutes*, Jan. 27, 1879.
[125]*Ibid.*, March 31, 1879.



INTERIOR OF CHRIST CHURCH, 1859–1900

The Rev. Edward A. Bradley, the choir, Miss Eva D. Daniels, organist, and Mrs. Edward Treat, Sr. The windows, a memorial to the Rev. Samuel Lee Johnson, are now in the rector's office.

"Whereas Jacob B. McChesney has sent in his resignation as a member of the Vestry and Whereas the Rector of this Parish has officially reported to us that the said Jacob B. McChesney Senior Warden of this parish has rendered himself excommunicate by marrying a divorced woman, contrary to the Canon of the Church, and against the protest and admonition of his Rector and his Bishop, therefore be it resolved, That the resignation . . . is hereby accepted. . . ."

Mr. J. L. Fugate, the resigning treasurer, made the following report to the vestry on April 28:

"The report shows Cash on hand	$151.44
Accounts receivable. Good	235.37
do Doubtful	255.63
do Worthless	814.25
Indebtedness of the Parish.	
Christ Church Guild. Note $709.00 Int 6% 276.51	985.51
" " " " $86. & Int $230.07	316.07
Dundee Mtg & Loan Co	3.000.
Mrs S. L. Hall	1.000.
McCarty & Day	.250.
Endowment Bond	5.500.
Total.	$11.051.58

Estimate for Current year
Expenses.
Rector $2400. Janitor $220. Fuel $100. Gas $35. Printing & Music $30. Int on Loan $240. Int on Endowment Bond $440. Bishops Life Ins $94.71 Int Mrs Hall $80. Int McCarty & C $17.50 Misc Exp $50. total=$3,707.21

Income

2671.00	375.00	
Pew Rents & Pledges & Offerings		$3.046.00
Deficit		$661.21"

The noblest parishioner of them all, Dr. George W. Mears, took up his new work a few minutes after 5 P.M. on May 20. The next day proper resolutions were passed by the vestry and they joined together to attend the funeral in Christ Church. Mr. Bradley was assisted by Bishop Talbot in conducting the ceremony. The Bishop had this to say of Dr. Mears at the following diocesan convention:

"When I came to Indianapolis in March, 1853, to enter upon my duties as Rector of Christ Church, no member of the vestry welcomed me more cordially, or, during my rectorship of seven years, helped me more cheerfully

in all my plans for the Church than that venerable man, who, departing this life so lately as the 20th of May, 1879, has just been laid in his grave with every testimony of respect and affection; Dr. George W. Mears of that city. He was then in the very fullness and maturity of a vigorous and noble manhood. Confessedly at the head of his profession in the community in which he lived, untiring in the labors of an extensive practice, diligent in the studies of his chosen line of life, he was an example to all in his faithfulness and devotion to all the public duties of religion. He cheered and comforted his pastor by his constant attendance and his manifest interest in all the services of God's House, and, for 'conscience towards God,' he so arranged and systematized his professional duties with conscious reference to his obligations as a Christian, as always, except in rare and extraordinary cases, to be ready in time to honor God in the worship which is his due. It is an honorable testimony—would to God it could be borne to all who have professed to be servants and soldiers of our dear Master. He was faithful also, in places of trust and responsibility in the Church. In the vestry, in the Standing Committee of the Diocese, as one of its Trustees, in the Annual Conventions, everywhere, when his services were required, he rendered them with cheerfulness, and performed them with intelligence and zeal. If I were to sum up, in one word, what I think of him, I should say he was always and everywhere a high-toned Christian gentleman. Could more be said? He is gone. While we mourn the loss of such a man let us thank God for his good example in the things that I have mentioned, and that he now rests from his earthly labors, and enjoys the recompense of faithful service to his God and Saviour, and let us tender to the stricken families of these our departed brothers, our sincerest sympathy in their affliction."

Our present pulpit is a memorial to Dr. Mears, given by his daughter and son. His son, Dr. J. Ewing Mears, of Philadelphia, presented his father's library to the physicians of Marion County at the time of the elder doctor's death.

This momentous event was followed closely by trivial ones. A fence to consist of nine hundred pickets being desired, each picket was sold for ten cents! A new sexton, Mr. Lowe, was employed in July for $15.00 per month, raised to $20.00 in November.[126] Later the vestry allowed $5.00 extra pay for the months from December 1 to April 1, 1880. The Christmas offering was applied to the Church debt.

That season Gilbert and Sullivan delighted the western world

[126] *Vestry Minutes*, May 26, Nov. 10, Dec. 15, 1879.

with *H.M.S. Pinafore* and *The Pirates of Penzance*, with their many catchy songs that are still popular.

The decade of the eighties began in rather a routine way, church services and other activities being supported by a constantly increasing number of parishioners, led by the untiring energy and faith of Mr. Bradley. 1880–1882

What a close relationship to those days of long ago can be felt while seated quietly in the back of Christ Church, imagining what the services and people were like. First is conjured up the music of the old chimes, with their living voices of past decades keeping alive memories of those in whose honor they were given. Then the deep tones of the organ revivifying hearts and inspiring a devotional attitude even more easily than visual images, especially when the voices of a choir lend an appealing human motif to the grand old hymns, familiar since childhood. It is said that music is the one art form in which our epoch since 1700 has excelled. Surely the sacred music of the old masters is an important segment of this achievement. It was during Mr. Bradley's rectorate that Bishop Talbot wrote in his diary, February 20, 1881, "Attended Christ Church. First rendition of the Choral service."

The effect of the reading of the lessons has nowhere been better expressed than by the historian Arnold Toynbee, who wrote:

> "The Authorized Version of the Bible, made in the reign of King James I, gives me whenever I read it or hear it being read an intimation of the divine presence informing our fragment of a mysterious Universe. The effect of a diction that is archaic yet at the same time familiar is more like that of music than like that of ordinary speech. It pierces through the Intellect and plays directly upon the Heart."

The first third of the decade of the 1880's was marked by the terrific toll taken from among the early pillars of Christ Church by death, beginning with that of an important citizen and dependable supporter, Isaiah Mansur, on December 3rd, 1880; and ending with that of Bishop Talbot himself January 15, 1883.

On the twenty-ninth of January, 1881, the second blow was struck by death in the departure of Gen. John Love, concerning whom Bishop Talbot made the following statement at the diocesan convention in June:

"On the 1st of February last, Gen. John Love, for many years a vestryman of Christ Church, Indianapolis, and, on several occasions, a member of this body, departed out of this life, and, I surely believe, awaits the resurrection of the just. A graduate of West Point; long an active and efficient officer of our regular army, and a general during the late civil war; he had retired to private life at its close. My personal relations with him were always close and loving. It was my privilege to present him for confirmation when Rector of Christ Church, Indianapolis, and from that time until his decease, he remained faithful to Christ and the Church, and, I doubt not, now enjoys the Master's 'well done,' in the Church at rest in Paradise."

The death of Gen. Love was a vital blow to Christ Church, and proper resolutions of the vestry were made and his funeral attended in a body.

The Ides of March in the same year were fatal to a stalwart gentleman, who, although after distinguished services rendered Christ Church had transferred his allegiance to St. Paul's, was a valuable and loyal Episcopalian. Mr. William H. Morrison was a picturesque figure, "as upright as Aristides the Just," who went through life "with a kind of a Ten Commandments look about him." His passing was memorialized by Bishop Talbot at the diocesan convention as follows:

"On the 15th of March last, the Diocese was surprised by the intelligence that its long tried servant, and liberal benefactor, Mr. Wm. H. Morrison, was no longer with us in our earthly work. His death was a loss to us in that work which time only can measure. Mr. Morrison was by far the most liberal contributor to its work that the Diocese of Indiana has ever known, and he will be sadly missed by both his own parish and the Diocese at large. As its treasurer, a member of its Board of Trustees, of the Standing Committee, of the Board of Missions, and of the Lay Deputation to the General Convention, he has for many years been prominently identified with all its varied interests; and, in all these positions has rendered it cheerful and loving service, as indeed the spouse of Christ. While we mourn his departure as our loss, let us believe that to him it is eternal gain. For myself I may say that it has been

my privilege, for more than a quarter of a century, to enjoy his personal confidence and affection, differing on various occasions, sometimes very earnestly, on matters of importance to the Church, our personal friendship has continued unbroken to the end. May the Great Head of the Church in His own time, raise up others like minded, to care and labor for His Earthly Kingdom. We laid our departed brother, but a few days since, to his final resting place, and thank God that, while he rests from his labors, his works do follow him."

In May, Bishop Talbot conducted the burial of another of the long-serving and important members of Christ Church, Mr. Charles Cox, of whom, at the same meeting of the diocese, he made these remarks:

"And finally, a few days since, 31st May, 1881, Mr. Charles Cox, one of the early churchmen of Indiana, departed at a ripe old age, to 'be at home with God.' Mr. Cox was one of the vestry of Christ Church, Indianapolis, who called me to that parish, and he met me on my arrival there to be its Rector, a little over twenty-eight years ago—March, 1853. He continued a member of that body through my whole Rectorship of seven years, to my consecration to the Episcopate; was a dear personal friend, and a constant and cheerful worker for the Church to the end of his years of activity and strength. He was also at different times, a representative of the parish to the Diocesan Convention. . . ."

A calamity of 1881 was the death of President Garfield on September 19, from the wound inflicted on the second day of July.

In the last active months of Bishop Talbot's life, he sat for his portrait to Miss Julia Cox, daughter of Jacob Cox.[127] He also performed the marriage ceremony of this young lady to Albert White at the Cox residence on April 20, and confirmed a class of forty-three in Christ Church on April 17.[128]

Time was running out for Bishop Talbot, the man who had glowed with such magnetism of the spirit, and had never been like General McClellan who "refused to advance until the last mule was shod," but "was a David with a smile instead of a sling." At the diocesan convention at St. Paul's Cathedral in

[127]Bishop Talbot's Diary, Feb. 18, 21, 1881.
[128]*Ibid.*, April 17, 1881.

1882, he was unable to continue to preside because of his enfeebled condition. Mr. Edward Bradley, of Madison, was appointed president *pro tempore* to continue the session.[129] In the latter part of July, Mrs. Talbot became seriously ill and on August 4,—"Both Rectors out of town!!"—her husband gave her Holy Communion. She passed away on the seventh, and on the ninth, the dignified and impressive Episcopal burial service was conducted without address before a large congregation, with the Rev. Dr. Wakefield, the Rev. E. A. Bradley, and the Rev. George B. Engle present.[130]

Christ Church had been carrying a life insurance policy on Bishop Talbot for the benefit of Mrs. Talbot on account of a substantial gift made by the Bishop some years before. He wrote to the vestry a beautiful letter on August 11, releasing them from all further payment on this policy.[131] This suggestion was considered by the Christ Church vestry and finally the bishop was asked to accept the continuance of the arrangement, and the treasurer directed to pay the next premium.

Shortly after his sixty-sixth birthday, he went to stay with his brother Richard, who was living in the house on Pennsylvania Street formerly occupied by Bishop Upfold and later St. Anna's School. He was under the doctor's care, complaining of vertigo and numbness. His journal became very sketchy and its last entry was made on November 5: "Not out at Church—Delightful day—" He died on January 15, 1883, and on the seventeenth, the Christ Church vestry passed the following resolution:

"In the Providence of Almighty God the Bishop of this Diocese has been called to his eternal rest. In the midst of our sorrow we recall the Nine years of his zealous and efficient labor as our beloved and honored Rector.—He came to us in our weakness and left us a strong and vigorous parish—to assume the higher and nobler duties of a Missionary Bishop in the great North West. . . . No greater monument can be reared to his memory than that of our beautiful church, which stands today a sermon in stones wrought out by

[129] *Journal of . . . Diocese of Indiana*, 1882, p. 15.
[130] Bishop Talbot's Diary, July 27, Aug. 7, 1882.
[131] *Vestry Minutes*, Aug. 13, 1882.

his brain and generosity to the glory & worship of God—As the genial, hospitable and high minded man and the earnest and self sacrificing Bishop we shall ever revere his memory and strive to emulate his virtues—

"Resolved That appropriate emblems of mourning be placed on the pulpit and lectern—

"Resolved that the Vestry . . . attend the funeral in a body—

"Resolved that the Church bell be tolled during the moving of the body."

The Achilles' heel of Christ Church affairs during the early eighties was evidently finances, as indicated especially by the vestry minutes of November 29, 1880, and by those of June 25, 1883. The payment of the rector's salary was usually in arrears from one to three months, a most deplorable situation. A loan of $1,000 (Mrs. Hall) was still being carried on St. George's Mission as shown by the treasurer's report.[132]

A brilliant achievement a little later in 1882 caused that year to be marked with a white stone in our history, for the women of the parish, under the leadership of Mrs. George Sloan, accomplished by their catalytic spirit and energy what the men had so long been unable to do, namely, the extinguishing of the $3,000 mortgage that the church had been burdened with for so long a time. In addition, $120 of interest was paid and the remaining $222 owing to Nicholas McCarty on the St. George's Mission property was extinguished with the aid of $100 from the St. George's Mission Guild.[133]

The claim was often made about this time that Indianapolis was a City of Churches, having more in proportion to the population than any other city in the Union.[134] The Episcopal churches were:

"Christ—Northeast corner Circle and Meridian streets.
Rev. Edward A. Bradley, rector.
Holy Innocents—Northeast corner Fletcher Avenue and Cedar street.
Rev. Geo. B. Engle, rector.

[132]*Vestry Minutes*, April 24, 1882.
[133]*Ibid.*, March 27, 1882.
[134]The Stranger's Guide to the City of Indianapolis, 1882 (Indianapolis: Wm. B. Burford, Lithographer, Printer and Binder, 1881), p. 37.

Grace—Southeast corner St. Joseph and Pennsylvania streets.
Rev. J. B. Clark, rector.
St. George—Northwest corner Church and Morris streets.
Rev. Edward A. Bradley, pastor.
St. James—Northeast corner West and Walnut streets.
St. Paul's Cathedral—Southeast corner New York and Illinois streets.
Rev. J. Saunders Reed."[135]

Returning to the more immediate affairs of Christ Church, it seems that in June a black, swirling cyclone had destroyed the spire of St. Paul's Church and badly damaged the roof. At an informal meeting of some of the vestry and the congregation after services on Sunday evening, the twenty-fifth, it was unanimously decided to express their sorrow at the disaster and to invite St. Paul's rector and congregation to hold their services and worship at Christ Church, sharing the shelter of the old church until their building was again in order.[136]

Suggestions for repairs and changes in some of the arrangements of Christ Church were made in July of 1882, resulting later, as has been experienced several times since, in quite a renovation program.

On April 2nd, 1881, our charter of 1844 was changed by the general assembly.

On March 16, 1881, our neighbor, old Plymouth Church across Meridian, was bought by William E. English for fifteen thousand dollars,[137] and many of the present generation will remember that the north wall of this church along the alley was incorporated in the north wall of the English Hotel.

Romanesque architecture began to appear in the newer residential streets of Indianapolis, where the young ladies were being serenaded by mandolin and guitar with such songs as "The Spanish Cavalier" and Tosti's "Good-bye."

Coincident with these events, Indianapolis was visited by that flamboyant character Oscar Wilde, who infuriated the Indiana

[135]The Stranger's Guide to the City of Indianapolis, 1882, pp. 43, 46.
[136]*Vestry Minutes*, June 26, 1882.
[137]*Indianapolis News*, March 16, 1881, p. 1, col. 6.

farmers by calling them "peasants," and who told Governor Porter, "The Irish don't know what they want and are determined to have it!"

The Southern Deanery, met in historic Vincennes in January. In the diocesan journal appeared a gratifying report made by the Rev. A. W. Mann, who was in charge of ministering to the deaf mutes in several parishes, that nearly fifty graduates of the school for the deaf lived in or near Indianapolis and that nearly all attended the services of St. Alban's Mission held at Christ Church.[138] 1883–1888

Delegates to the special diocesan convention for the selection of a bishop were elected for Christ Church in February. The Rev. Isaac L. Nicholson, rector of St. Mark's Church in Philadelphia, was chosen, defeating seven other candidates including the Rev. E. A. Bradley. He did not accept the call and the Rev. David Buel Knickerbacker, D.D., rector of Gethsemane Church in Minneapolis, was elected.[139] He accepted on June 15, and was consecrated on October 14 at St. Mark's Church, Philadelphia, entering upon his duties in Indiana on All Saints' Day, 1883. On November 5, a welcoming reception was held in his honor at the New Denison Hotel, at which Governor Porter was present.[140]

Bishop Knickerbacker served the diocese to the profit and satisfaction of all until his death in 1894. He sold the unused church property at Pennsylvania and St. Joseph Streets, moving Grace Church to Sixteenth Street off Central Avenue where he had bought a quarter of a block for a pro-cathedral. "There was a spirit of tranquility and generosity surrounding all he said and did" and being a man of means he "spent freely for the diocese." Under his direction an important school for girls was built on the property and a home for aged ladies, but, happily, there were not enough of the latter to make the project a success and the building was turned to other uses.[141]

[138] *Journal of . . . Diocese of Indiana*, 1883, pp. 63, 102.
[139] *Ibid.*, 1883, pp. 12, 43–9.
[140] *Ibid.*, 1884, pp. 3, 10–14.
[141] Sarrah S. Pratt, *Episcopal Bishops in Indiana* (Indianapolis: The Pratt Poster Co., 1934).

The convention elevating Bishop Knickerbacker continued Mr. E. A. Bradley as a trustee of the General Theological Seminary.[142]

A contemporary decision was made to form a mixed choir and to put a boys' choir into training for future service "if found desirable."[143] This must have been accomplished, at least for a time, since a photograph of the choir of that vintage, posed before the old parish house (facing page 236) shows only men and boys with Mrs. Treat, the choir mother, and the organist, Mrs. Woodbridge.

The boys' choir, according to Robert Hobbs, our great musician, is a tradition of long standing, originating over a thousand years ago in the monasteries and abbeys of England and Europe, where the boys in their schools were trained to sing. These choirs survived the changes wrought by Henry VIII, and reached the heights in the rendition of the greatest composers of church music, during the reign of Queen Elizabeth I. Oliver Cromwell's persecution obliterated choirs. They did not recover until the Oxford movement revived the tradition, their accomplishments reaching a new peak in the 200-voiced choir that sang at the Coronation of Queen Elizabeth II.

At the time of formation of the Christ Church boys' choir, the organ was moved from the gallery to the east side of the south transept and placed upon a platform the same height as the chancel. The gallery was removed and the church redecorated. At first it was planned to move the pulpit to the northwest corner of the south transept, but the final decision was to remove it altogether and for several years the rector preached from the front of the chancel. (See illustration facing page 224).

The alterations were expensive and financial affairs continued to press for solution. These improvements had cost $525. Two hundred and fifty dollars was borrowed on the joint note of the vestry and the two energetic guilds were asked to turn over what

[142] *Journal of . . . Diocese of Indiana*, 1883, p. 49.
[143] *Vestry Minutes*, March 5, 1883.

funds they had to the treasurer. In addition, the members of the congregation were requested to conduct a special drive for funds. It was necessary to mortgage St. George's real estate to help pay the amount due Mrs. Hall.[144]

To cancel the arrears in the rector's salary, the vestry in 1883 decided to ask ten persons to advance one quarter's pew rent so that $200.00 to $250.00 could be raised, and it also determined to borrow from St. George's Mission not more than $200.00 for the immediate use of the rector.[145] The estimated expenses for the church in 1887 were $3,800.00. The treasurer's records show an indebtedness of $1,079.27, and an income expectancy of $3,800.00.[146] That the vestry thought this too narrow a margin to work upon is shown by a resolution passed at the meeting of May 2, "to rearrange the pew rents and to devise ways and means to increase the revenue of the church."

In the report of 1885, the church had received the gift of an "alms-receiver" from Miss Florence Gurley and members of the choir. A gleaming sterling silver communion set was given by Joseph Mansur at about the same time.[147,148]

Concurrently, the Church was not resting on its spiritual responsibilities, for Mr. Bradley reported to the diocesan convention that the size of St. George's Mission Church had been doubled and that lay work rendered to " . . . Millersville, the Hospital for the Insane, the Poor Farm, Raysville, Knightstown, and occasionally other places, has been vigorously kept up."[149] Evidently Christ Church was not living for itself alone in Mr. Bradley's time. He evidently foresaw the future role of church duty to include the expansion of the diocese and to minister to the whole city.

In mid-year of '85, George W. Cobb was recommended as

[144] *Vestry Minutes*, March 24, June 30, July 7, 31, Dec. 8, 1884.
[145] *Ibid.*, June 25, 1883.
[146] *Ibid.*, April 18, 1887.
[147] *Journal of . . . Diocese of Indiana*, 1885, p. 89.
[148] *Vestry Minutes*, April 6, 1885.
[149] *Journal of . . . Diocese of Indiana*, 1884, p. 118.

deserving to prepare for Holy Orders.[150] and William Henry Woolly was approved for the ministry two years later.[151]

At the June diocesan convention of 1886, Miss Emily Upfold, in reporting the women's work of the diocese, said that the vigorous Christ Church Guild had 31 members, with Mrs. A. A. Cady acting as president and Mrs. John Love as secretary; and that the aspiring Young Ladies' Guild numbered 17, with Miss Laura B. "McDonoughy" [McDonough] as president and Miss Caroline H. Howland as secretary.[152]

The Howland family, Caroline, Louis, and Hewitt were glowingly prominent in the annals of the church for the next decade or so, and before their transfer to Grace Cathedral, "served the Church with gladness." Their home, near the big elm tree on Pennsylvania Street south of Thirteenth, was ever a center of culture, forthrightness and erudition.

Among the family names of the more faithful communicants in the last half of the eighties should be mentioned Browning, Boothby, Comstock, Ferguson, Howland, Lewis, Lilly, Mansur, Peck, Pfaff, Stone, Sudlow, Tuttle, West, Woodbridge, and Wood.

1885 In March, 1885, influenced by Miss Emily Upfold, Mrs. A. T. Twing, honorary secretary of the Woman's Auxiliary, its founder and first general secretary, visited the Diocese of Indiana, speaking in Christ Church, as well as elsewhere. The women of Christ Church, always ready to further good works, the previous June had established a branch of that national body. A sketch of the history of the auxiliary will be found in the Appendix of this book.

The first Indiana State Federation of Labor was formed in 1885.

The year 1885 had been marked by devastating floods sweeping down the Ohio Valley in the middle of February, their lashing swirls causing the loss of life, property, and severe suffering to the people. Many members of the congregation made contributions

[150] *Vestry Minutes*, July 12, 1885.
[151] *Ibid.*, Feb. 28, 1887.
[152] *Journal of . . . Diocese of Indiana*, 1886, p. 102.



MUSICIANS OF CHRIST CHURCH, 1880–1885
In front of old brick parish house

to the relief work and several served in the rescue efforts. River steamboats and other craft were chartered by various organizations; food and clothing were rushed to the shivering victims of the disaster, and a half million dollars was appropriated by Congress for relief.

St. Valentine's season in 1886 was not the happy time that it should have been at Christ Church, for it was marked by the death of B. F. Tuttle who had been a dependable and effective vestryman for many years and treasurer when that position was certainly not a sinecure. His passing was formally marked by the vestry in the following words:

> A meeting was called after Sunday evening service "to take action on the decease of our dear friend & brother vestryman, Mr B F Tuttle—Whereupon it was Resolved That in the death of Mr B F Tuttle, for many years a vestryman and for several years the Treasurer of this vestry, this parish has lost a Christian gentleman whose strength of manhood, uprightness, and unstained character, wisdom in business councel, constancy in friendship and faithfulness in his Church relations furnish a bright example for our Emulation—We shall miss him in our meetings and holy services, and we mourn him as a brother—
>
> "We place these minutes on our permanent records, in token of our great esteem and our deep sorrow. In sending them to Mrs Tuttle we cannot express our heartfelt sympathy in her great loss.
>
> "We commend her tenderly and prayerfully to Him, who comforteth those who mourn, and has promised to be the widow's God—
>
> "Resolved That we will attend his funeral in a body—"

Flickering glimmers of technical discovery and progress began to make themselves known in Indianapolis in '86, by the portentous appearance of a wooden tower 153 feet high in the center of our neighbor, the Circle. It was crowned by a brilliant, sizzling arc light. This, together with four other 100-foot towers on Pennsylvania and Illinois Streets at the bases of the four radiating avenues, was the first attempt to light our streets with electricity. Curious groups of people made special trips downtown in the evenings, strolling by the church, gazing upward at the wonder, and debating its future, appraising its value.

Shortly before Lent, beginning on Septuagesima Sunday, 1887, the Rev. Dr. Courtney of St. Paul's Church, Boston, began a ten-day series of devout evangelical services at Christ Church. The favorable results can best be gathered from the resulting enthusiasm of Bishop Knickerbacker, who proclaimed its success and called for similar efforts from other congregations.[153]

The church had not been kept open on weekdays during the hot summer weather and a motion to do so, presented at the vestry meeting of July 15, was laid on the table. While the rector was on his vacation, lay readers read the lessons, and sermons were dispensed with.

In mid-July, 1886, Dr. Bradley had received a call from Christ Church in Dayton, Ohio, but after an exchange of extremely complimentary expressions of mutual trust and admiration with our vestry, he declined.[154] A year later, though, on December 28, Dr. Bradley resigned. He had accepted the rectorship of the large and influential parish of St. Luke's, Brooklyn, and was to leave on February 1. Thus ended one of the most successful and spiritual periods in our history. The sincere admiration and devotion that the congregation had for Dr. Bradley can best be realized by seeing the resolution drawn up by the vestry at the time. It reads:

"Whereas; Our beloved Rector the Rev. Dr. Edward A. Bradley having been called to a wide and more important field of work in the diocese of Long Island has offered his resignation of his charge, and,

"Whereas; The Vestry after considering the relationship he has so long sustained to his parish, have reluctantly accepted it therefore;

"Resolved; That we desire to place upon the records of this Church a tribute of our appreciation of the work of our faithful and loved pastor and friend during the past fifteen years that he has labored among us, and that we desire to testify also that as a follower of the Divine Master, and in His name, he has been unwear[y]ing in his devotion to the spiritual needs of his people; that in sickness and in health, for richer or poorer he has with cheering voice, and helpful word, ever sought to comfort relieve and encourage with an unflagging and self-denying zeal, the bereaved, the desponding or the op-

[153] *Journal of . . Diocese of Indiana*, 1887, p. 25.
[154] *Vestry Minutes*, July 12, 1886.

pressed; and that as a true and loyal priest, he has endeavored rightly and duly to administer the Sacraments as this church hath received them, and so serving at her altars, has shown the Sacred Ministry to be the noblest office in the body of Christ; and that as priest, pastor and friend, his life while with us has become almost inseperably connected with the lives of his people, by many ties of love, gratitude and respect, And that as in the administration of all of these offices, so also in his daily walk and conversation, he has never ceased to testify to men, with love and charity to all and with the firmness of a well-grounded belief and in the confidence of a certain faith, the principles of the Divine order as we have received them in this our beloved branch of the one Holy Catholic and Apostolic Church. We would add our approval of the course of our beloved Rector in identifying himself with the leading questions of the day in the church, in taking a strong and advance position on the question of lay work, and in advocating fearlessly and with persevering zeal, as he has done, in general as well as in Diocesan conventions; the important measures, securing endorsement by the church of the movement to set apart men to 'do the work of an evangelist' and also we commend most heartily the work he has been called to do, of holding Missions in our and other parishes, believing as we do that these Missions have been of incalculable benefit, under God, in stirring up the heart of the Church and in bringing many to Christ. And now we commend our beloved friend and Rector to our brethren of St. Lukes Church, Brooklyn, trusting that under his leadership their parish may be greatly prospered, and that both his going from us and his coming to them, may be for the honor and glory of God the Father, and for the preaching of the comfortable gospel of his Son Jesus Christ, and that both we and they in this newly formed relationship, be knit together in peace and good will in the Holy Ghost, and

"Resolved. That the above resolution be placed upon the records of the Vestry; and that a copy be engrossed and given to the Rector and that they also be submitted to the daily press for publication

Signed. Richard L. Talbot.
Isaac H. Kiersted. } Com.
Reginald R. Parker" [155]

Enterprising horse thieves had relieved Dr. Bradley of his horse and buggy ere he left Indianapolis, for in the *Journal of Proceedings of the Diocese* is the account of the ladies of the church raising $210.00 to replace his loss. The Young Ladies' Guild also donated fresh cushions and the Christ Church Guild a bright new carpet.[156]

[155] *Vestry Minutes*, Jan. 21, 1888.
[156] *Journal of . . . Diocese of Indiana*, 1888, pp. 142–3.

Dr. Bradley served St. Luke's for five years, then moved to St. Agnes' Chapel, New York City. He died August 20, 1898.

1888 Before Christ Church had arranged for another rector, a request came from the wardens of St. Paul's Church that a "committee of conference be appointed by Christ Church vestry to consider the possiblity of a union of two Parishes."[157] Such a committee was selected, met with the St. Paul committee at the home of D. E. Snyder, where the following plans for union of the two congregations were submitted by the representatives of St. Paul's:

"1st—For the present each church shall preserve its legal organization and elect its Wardens and Vestrymen.

"2nd—The Vestry of Christ Church shall appoint three of its members and the Vestry of St. Pauls shall appoint three of its members, these six to constitute a joint executive committee for both parishes, who shall have power to rent pews, receive and pay money and attend to the financial matters of the two parishes.

"3rd—They shall have full power to affix a rental price on the pews of St. Paul's Ch. and rent them to the members of both parishes letting those who are willing pay for the privilege of having choice of pews.

"4—The pews of Christ Church to be free

"5—The Said Committee shall have power to receive all collections, made at services in both Churches, except those assigned by the Bishop, and the Communion alms which go to the poor

"6th—The morning services to be held at St. Pauls and the evening services at Christ Church until such time as St. Pauls Church can be sold and large Church built in the north part of the City.

"7th—The expenses of the two Churches shall be paid out of a Common fund, to be made up, from the rental of pews in St. Pauls Church, collections in both Churches and such subscriptions as may be received for that purpose.

"8th—The bills to be made out in the name of the 'Associated Parishes of Christ Church and St. Pauls.'

"9th—The Rector and assistant minister of the Associated Parishes shall be elected by the joint Vestrymen

"The above suggestions were carefully considered and the whole matter thoroughly discussed and the Committee came to the conclusion that the plan was not feasible and so reported to the Vestry.

[157]*Vestry Minutes*, Feb. 27, 1888.

"It was then moved and carried that the above report be adopted, the Committee discharged, and that the Secretary of the Vestry be instructed to notify the Vestry of St. Pauls of this action, and at the same time to express the warm appreciation of Christ Church at the kindly feeling evidenced by the suggestion of a union of the two parishes."[158]

Thus the well-intentioned effort to remove Christ Church from the Circle was defeated.

[158] *Vestry Minutes*, March 16, 1888.

CHAPTER IX

MR. RANGER, FOLLOWED BY MR. GRAHAM WHO KEPT CHRIST CHURCH ON THE CIRCLE

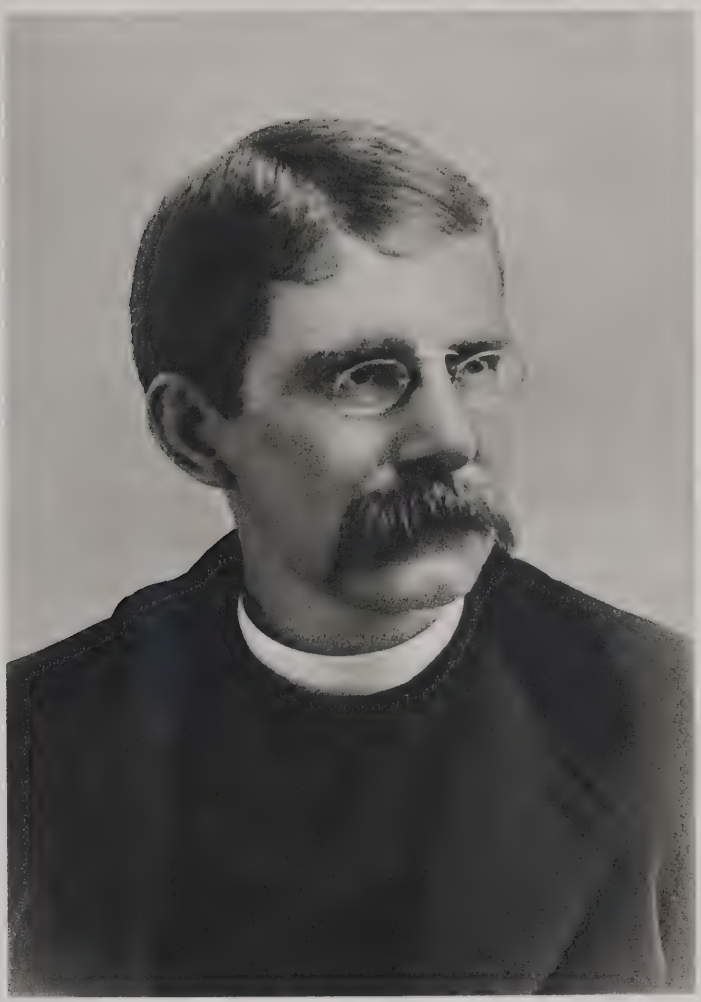
Humility, that low, sweet root,
From which all heavenly virtues shoot,
Thomas Moore

Still is the story told,
How well Horatius kept the bridge
In the brave days of old.
Thomas Babington Macaulay

As USUAL, there were delays in securing a rector. The vestry meetings of January 5, 13, and 21 were uninspired, but on March 9, the name of the Rev. Charles D. Williams of Fernbank, Ohio, was considered and on March 26, Messrs. Kiersted and Taylor gave an account of a conference with him. Mr. Williams feared his health was not robust enough and on April 3 declined the call. Mr. Howland went east in April to investigate possible candidates, and upon returning recommended Mr. J. Hilliard Ranger of Bay Ridge, Long Island, for the post. By secret ballot on May 4, it was unanimously decided to offer the rectorship to Mr. Ranger. The latter part of the month he accepted and was instituted on June 3.[1]

The cornerstone of St. Philip's Mission was laid on February 7, 1888. Through the personal efforts and generosity of Mrs. Reginald Hall of Christ Church, the lot was purchased and the chapel built. St. George's Mission with Mr. R. R. Parker in charge, had one hundred scholars enrolled and 13 teachers and officers.[2]

[1] *Journal of . . . Diocese of Indiana*, 1888, p. 94.
[2] *Ibid.*, 1888, pp. 23, 29, 77.



THE REV. J. HILLIARD RANGER

The political campaign that fall, almost hot enough to ignite the dry leaves as they came fluttering down through the keen air, resulted in the election of Benjamin Harrison, of Indianapolis, as President of the United States. The second Mrs. Harrison became a dignified, generous, and devout member of Christ Church, and her daughter Elizabeth Harrison, the late Mrs. Walker, continued to make pilgrimages to the church whenever she was in this part of the country.

Toward the year's end, the envelope system of financing was adopted and circulars explaining it were sent to each member of the church.[3]

In Advent it was determined to hold an early meeting of parishioners to submit to them the question of selling the church property on the Circle and moving farther north. At the gathering, called early in January, 1889, it seemed to be the general opinion that the church should be moved and a committee of ten men and ten women was appointed to raise funds to purchase a lot. However, by October, the sentiment had changed and so Christ Church on the Circle valiantly stood her ground, victorious over the latest attack.

The temptation to move Christ Church from the Circle was great, and was to recur time and again. As we have seen, four other churches had succumbed to the idea of selling their ground on Monument Place for a large sum, moving farther north, and attracting larger and more prosperous congregations. Left, as we are, the only House of God prominently located in the downtown area, it is incumbent upon the rector, wardens, vestry, and communicants to hold the line. Our doing so has won the love of most of our citizens of every denomination, race, and color. The symphonic lines of the little church, the sound of its beautiful chimes playing the old familiar hymns at noon and at five o'clock are a blessed influence far beyond our imaginations to conceive.

[3]*Vestry Minutes*, Nov. 26, 1888.

During 1888, the shiny new high-domed Statehouse had been completed, and the last of the passenger pigeons fluttered from our skies forever. In the secular world, songs had sadly deteriorated into "Where Did You Get That Hat," "Down Went McGinty," and "A Hot Time in the Old Town Tonight." The Gay Nineties were upon us!

1889 In April, many members of the congregation were unhappily depressed by the death of W. P. Bingham, late vestryman, who had always been a generous supporter of the church.

The Rev. Mr. Gemley, of Simcoe, Canada, was secured to conduct the church services during the summer vacation of Mr. Ranger. He generously agreed to serve for only his expenses.

The former home of W. H. Morrison, then owned by Mr. and Mrs. Michael H. Spades, was sold to our old and good friends the Columbia Club on July 25.[4] The group had been a marching club during the election of '88, often parading with cheers and flaring yellow torchlights in honor of Benjamin Harrison. The members desired to have a permanent home and chose a place on the Circle. Christ Church and the club have always been good neighbors.

It is evident that organists came and went almost as the birds of the air, for in the vestry minutes of February 25, appears the additional name of Floyd Bone, who was voted a salary of $10.00 a month from March 1.

The cornerstone of the Indiana Soldiers' and Sailors' monument was laid August 22, 1889 with proper ceremonies, and during the construction years, the Circle was surrounded by a high board fence decorated with florid bill posters. An institution of the times was the moving wagon, great horse-drawn vans, serving the populace by transferring household goods from place to place. In idle hours, the vocal gentry who owned these huge wagons congregated around this circular high board fence waiting for customers. It was not a picturesque view that Christ

[4]Town Lot Record Book, 211, p. 519.



SOLDIERS' AND SAILORS' MONUMENT DURING CONSTRUCTION

Church looked out upon until after the dedication of the Monument May 15, 1902.

Quite a change in the fiscal affairs of Christ Church took place during the fall of 1889. Mr. Ranger appointed a committee of Messrs. Van Buren, Pfaff (a name long to be honored in the church annals), and Mansur, to draw up a letter to be sent to each member of the congregation asking what they would pledge annually in case the seats were made free.[5] Much to the gratification of everyone, in mid-December there had been pledged "$1658 an increase of nearly 25% over previous offerings by the same people."[6] So the vestry, with this dazzling vision before it, promptly voted to make the pews free after January 1, 1890.

Richard L. Talbot, Jr., nephew of Bishop Talbot, rang the 1890
bells of Christ Church just after midnight to welcome in the new year, a practice that he continued for several years.[7]

Indianapolis having attained the distinction of a population of 105,436, a number of forward-looking citizens—several of the leaders being from Christ Church— decided it was high time to have better streets than those of cobblestones and mud, to adopt a charter for the city, and build adequate sewers. They therefore founded the Commercial Club and in the early 1890's built its home, the first sky scraper, *eight stories high* on the southwest corner of Meridian and Pearl. The club and its successor, the Chamber of Commerce, have ever been invigorating influences in the annals of the city.

The new free seat system of Christ Church gave such dazzling prospects of solving the financial difficulties that the vestry on April 7 congratulated the church members and friends on the auspicious outlook. Mr. Ranger's report to the diocesan convention jubilantly stated that the expected increase in income of 25 per cent had been realized. Miss Mary Engle, who had been ap-

[5] *Vestry Minutes*, Sept. 30, 1889.
[6] *Ibid.*, Oct. 28, Dec. 16, 30, 1889.
[7] Historical Clippings, Christ Church Archives.

pointed to help solicit subscriptions and contributions was paid $15.00 for her creative efforts.[8]

Necessary repairs were made during the year on the graceful windows, the clanging bells and their creaking supports and the ladders.[9]

A series of difficult and delicate negotiations had to be undertaken in the fall when it was determined that the church music should be directed by a professional musician. Mr. and Mrs. A. P. Lewis had supervised the music for thirteen years of volunteered and dedicated service and it was, of course, a disagreeable and unwanted task to ask them to step aside. Mr. Bone, the organist, was also requested to retire.[10]

Mr. Augustus A. Aylward, who had lived in England, in the shadow of the lovely, soaring spire of Salisbury Cathedral, was chosen for the work. He came from a musical family and had
1891 been for ten years organist and choirmaster of St. Edmund's and St. Thomas' churches in Salisbury. He took charge on October 1, 1890 and in only three or four months had made a pronounced improvement in the church music.[11] Mr. Aylward was, also, an accomplished performer on the violoncello and the double bass. He became prominent in the musical circles of the city during the comparatively short time he was connected with Christ Church.

Special festivals and offertories were occasionally marked by outside vocal or instrumental artists—Mrs. Zelda Seguin-Wallace, Mrs. M. H. Spades, Percy Creelman the "abducted boy singer," or Mr. M. H. Spades with his violin. Many of these persons took part in the May Festival, a melodic celebration held in Tomlinson Hall for many years. Mr. Spades and Col. Lilly were directors in this organization.

The May Festival, lasting for several days, was *the* brilliant cli-

[8] *Vestry Minutes*, Jan. 2, Feb. 25, 1890.
[9] *Ibid.*, Aug. 16, 25, 1890.
[10] *Ibid.*, Sept. 25, 29, 1890.
[11] *Indianapolis News*, Jan. 16, 1891, p. 5, col. 5.

max of each social season of the city. In the evenings, the ladies went to hear Damrosch's orchestra or to listen to other musical notables, dressed within an inch of their lives. Their sleeves were large, voluminous, late Victorian, with their gowns festooned with rose point, etc. The gentlemen were attired, of course, in white tie and tails, their gleaming immaculate shirt fronts protected in transit by shield-shaped, quilted satin objects known *en famille* as "liver pads." One of our church members and a director of the festival unconsciously left this article on all evening, much to the chagrin of his lady, who discovered it at the eleventh hour!

The arrangement of Holy Week services at Christ Church in 1891 was as follows: "Communion daily, except Friday, at 10 a.m. Evening Prayers daily, except Friday and Saturday, 4:30. For Good Friday morning, prayer, litany, ante-communion and sermon, 10:00. Three hours' service, beginning at noon, Evening Prayer and sermon, 7:45. Saturday, Morning Prayer at 10 o'clock."[12]

The lovely floral decorations and the "excellent program of music, which had been prepared for the Easter festival at Christ Church, attracted an enormous congregation, every seat being occupied, and a large number of visitors having only standing room. Special hymns and anthems were sung, and settings by Barrett, Hornby and Bunnett to the Te Deum, Jubilate, Magnificat and Nunc Dimittis. The anthems were 'Break Forth Into Joy,' (Barnby) and 'Why Seek Ye the Living?' (Clare.) The organ accompaniment was strengthened by a small orchestra."[13]

The choir then consisted of Mesdames Charles B. Foster and Ona Reynolds, the Misses Lilly Potter, Lina Bario, and Wylie, Messrs. Charles B. Foster, R. L. Talbot, Ed Taylor, H. Hammond, Frank Smith, Elij. Fox, Charles Judson, Captain Bush, Blake Stone, Howard Talbot, Allen and Joseph Laurie, Frank Sloan, Harry Whitford, Walter Delbrook, Fred Ranny, Archie

[12] *Indianapolis News*, March 23, 1891, p. 2, col. 2.
[13] *Ibid.*, March 30, 1891, p. 3, col. 1.

Ferguson, George Aylward, Charles Roper, Claude Fletcher, and Urban Wilde.[14]

During the snow flurries of January, Bishop Knickerbacker held a retreat for Episcopal clergymen at Grace Cathedral. It was conducted by the Rev. Mr. Hall of Boston, the national head of the Brotherhood of St. John the Evangelist. That order devoted themselves to preaching missions, holding retreats, and visiting and caring for the poor and destitute. Mr. Hall preached in Christ Church at one of the 4:30 Sunday afternoon vesper services.

There were several other distinguished visitors during the year, the Rt. Rev. George DeNormandie Gillespie, Bishop of Western Michigan, who was attending the Conference of Charities, gave addresses at two of our services on Whitsunday.[15] The Rev. Charles Morris, of St. Paul's Church, Evansville, preached on "The Transgression of the Law" in June[16] and Miss Mary Carter, a missionary returned from China, told us of the medical missionary labors of Dr. Hazlett who had been sent to China by Christ Church, and of her own work, at the vesper service on November 1.[17]

In February, Mr. Ranger became involved in a public argument growing out of a paper that Morris Ross, of the *Indianapolis News*, read before a meeting of the Central Labor Union in which he showed genuine sympathy for its members. Even though the capitalists in those days were the greater offenders in their human relationships, Ross' paper raised a polemical storm. Mr. Ranger, impelled by his generous nature, wrote an open letter to Mr. Ross which was published in the *Indianapolis News* of February 20, valiantly praising his stand. His position was backed by the fair-minded members of his flock.

Dissatisfaction with the organ developed, for it was inadequate for playing its part in the more ambitious choral programs. A

[14] *Indianapolis News*, Aug. 8, 1891, p. 5, col. 4.
[15] *Ibid.*, May 16, 1891, p. 6, col. 2.
[16] *Ibid.*, June 8, 1891, p. 2, col. 2.
[17] *Ibid.*, Nov. 2, 1891, p. 8, col. 3.

committee of three was appointed at the vestry meeting of February 23, "to devise a plan for raising funds to purchase a new organ to cost about $3,000." The devising took a long time—four years—to come to fruition.

On March 9, 1891, the General Assembly of Indiana amended the Church Charters of 1844 and 1881.

The usual services at the church at that time, as shown by newspaper notices, were: Holy Communion, 9:30 A.M.; Morning Prayer, 10:30; Sunday school, 2:30 P.M.; choral vesper service or Evening Prayer. Some of the titles of Mr. Ranger's sermons were: "The Nature of Sin," "The Forgiveness of Sins," "The Cleansing of the Sinner," "The Sinner's Redemption from Bondage," "The Restoration of the Sinner's Strength," "The Sinner's Reconcilement to God," "Spiritual Fervency, not Sensationalism," "Inward Digestion of Scripture," "Egotism of Human Goodness," and "The Apocalypse."

The enthusiasm and high hopes for the financial position at the beginning of the previous year had been totally washed out by the time of the annual parish meeting on March 30, 1891. It was resolved there to divide the congregation into ten parts and have ten members carefully canvass every person with a view of having them increase their support. Later, on December 8, a committee of three of the vestry was appointed to raise sufficient funds to free the church from debt. The dull records of the treasurer do not show that much success rewarded either effort.

Another question that had disturbed the rector and vestrymen was the dead weight of the amount still owing on the principal and unpaid interest on the assessment for the Diocesan Endowment Bonds, now totaling $7,200.00, for apparently $4,598.00 was all that the parishioners had been willing to assume. Bishop Knickerbacker had sold the former bishop's residence on the Circle and as a result, some relief came out of the blue, as it seemed:

"The Trustees of the Diocese of Indiana propose, in consideration of St. Paul's Parish, Indianapolis, and Christ Church, Indianapolis making up a

sum of $5000 each, by notes or coupons, for the Endowment Fund of the Diocese, to release these Parishes from any further assessment for the support of the Episcopate and to give each Parish a credit of $2400. from the sum added to the Endowment by the change of Episcopal Residence, in consideration of the fact that Mr. W. H. Morrison who gave the lot on which the Episcopal residence was located and which was valued at the time at $10000, was for years an active member and vestryman of each of these Parishes."[18]

The vestry gave five notes of $1000 each, payable in one, two, three, four, and five years. So that was settled (!) by discounting the future.

A reception was given in honor of Mr. and Mrs. Ranger at the church on the evening of April 30. Music was a conspicuous feature, several of the congregation contributing their talents. It was a going-away party for Mrs. Ranger, who was leaving for New York for the summer.[19]

The convocation of the Central Deanery took place in the church the evening of May 19, a finale to the Sunday School Institute held by the diocese at Christ Church.[20]

During May, June, and July, many Episcopalians of the country were deeply stirred by the election of Phillips Brooks as Bishop of Massachusetts. He was a man of broad views whom many High Church people were not favorably inclined toward, regarding him as tainted with heresy. Both the rectors of St. Paul's and Christ Church and other members of the Standing Committee of the diocese, voted in his favor, but hot debate throughout the United States lasted until July, when he was finally victorious. Who is there now who would have had it otherwise? He became Bishop of Massachusetts on October 14.[21]

Mr. Ranger served that year as chairman of a committee to recast the diocesan constitution. The new one was adopted at the June convention.[22]

[18] *Vestry Minutes*, April 9, 1891.
[19] *Indianapolis News*, May 1, 1891, p. 2, col. 2.
[20] *Ibid.*, May 19, 1891, p. 1, col. 4.
[21] *Ibid.*, May 20, 21, 26, July 11, 24, Oct. 14, 1891.
[22] *Ibid.*, June 3, 1891, p. 2, col. 2.

That same month, Deacon Edward Saunders was engaged to take charge of the services during Mr. Ranger's vacation and of the Sunday school until the first of September. His remuneration? His board and $25.00! He was probably worth every bit of the money![23]

Mrs. A. B. Mansur, as a gift to the church, completely renovated and redecorated the vestry and Sunday school rooms and was heartily thanked by resolutions of the vestry[24] and the people of the church.

The Rev. John Brann, rector of St. George's, was making quite a success of his work. Twenty-four persons were confirmed in March.[25] In order to maintain interest in the mission, a series of evening weekday lectures was arranged with some of the best talent in the city as speakers. David Turpie, United States Senator, was scheduled to open the course on Thanksgiving evening, November 26, Bishop Knickerbacker presiding. W. A. Van Buren, United States Commissioner, was to follow on December 17, subject, "Some Every Day Law;" Rev. J. S. Jenckes, LL.D., January 5, '92, "The Indescribable Turk;" Mrs. Josephine Nichols, president of the State W.C.T.U., January 28, subject, "Girls;" Rev. J. H. Ranger, B.D., February 11, "The Laboring Man;" Miss Emily Bingham, February 25, "An Evening With Authors;" Judge E. F. Fallard, March 10, "Single Tax;" Hon. W. J. McCoy, March 24, "Rights and Wrongs of Ireland;" W. B. Fletcher, M.D., president of a sanitarium, April 7, subject, "The Brain;" and Judge W. E. Niblack, April 21.[26]

Toward the year's close, the Episcopal rectors, at a meeting with the bishop, discussed missionary topics, resulting in the city being divided into five sections, one rector assigned to each area for such work.[27] Dr. Oscar C. McCulloch, the revered and able

[23] *Vestry Minutes*, June 8, 1891.
[24] *Ibid.*, Oct. 27, 1891.
[25] *Indianapolis News*, March 21, 1891, p. 2, col. 2.
[26] *Ibid.*, Oct. 31, 1891, p. 5, col. 4.
[27] *Ibid.*, Dec. 8, 1891, p. 8, col. 2.

minister of our neighbor, the Congregational Plymouth Church, died. His passing was marked by memorial remarks from many pulpits, in which Mr. Ranger joined, referring in his Sunday sermon to Dr. McCulloch in a very feeling manner, holding his useful life up as a stimulus to all for greater zeal in good works.[28]

In the affairs of the city, Mr. Ranger made addresses at the graduation exercises of the Flower Mission Training School for Nurses and before the Indianapolis Literary Club.[29] Some paintings of Jacob Cox were exhibited at Lieber's Annual Exhibition. Dr. O. G. Pfaff was elected secretary of the Indianapolis Surgical Society, and George Sloan was honored by Purdue University by being given the degree of Doctor of Pharmacy.

It was in this year that the first horseless carriage was seen on our streets.

The project of building the Cathedral of St. John the Divine was begun in New York City about this time.

1892 For some reason, probably financial, Mr. Aylward was notified in January of 1892 that his resignation was accepted and his services would not be required after thirty days. He was succeeded as organist by Elmer E. Holloway, whose son was a valued member of our choir and whose grandson is now a parishioner. The office of master of the choir changed hands quite rapidly from Mr. Edward Taylor in 1892, who resigned, to Mr. W. DeM. Hooper in 1893, and to Mr. Frank Van Wie at the end of 1894.[30]

A recurrence of the urge to sell the church property again popped up. A year before, at a meeting of the young Art Association, Mr. Henry D. Pierce had offered to give $500 toward the purchase of Christ Church as a permanent home for the association.[31] At a vestry meeting on March 28, 1892, the feasibility of disposing of the church was discussed and a committee appointed which, three weeks later, recommended the sale at a price of not

[28] *Indianapolis News*, Dec. 14, 1891, p. 5, col. 3.
[29] *Ibid.*, Jan. 12, Sept. 5, 1891.
[30] *Vestry Minutes*, September 26, 1892, Feb. 27, 1893, Nov. 26, 1894.
[31] *Indianapolis News*, April 8, 1891, p. 2, col. 3.

less than $65,000. The committee was continued for a while, with no apparent results. On April 24, 1893, an option was given to Dyer and Rassman for $75,000, not to include the cornerstone, movable property, furniture, bells, memorials, organ, etc., and that the buildings be taken down. The option was never exercised. The church was saved again by the grace of God.

At the diocesan convention in June, Mr. Ranger reported on his missionary efforts at Shelbyville, their regular monthly meetings, and $300.00 in hand for a lot and as much more promised. One of the women of Christ Church had made a provisional pledge of $5,000.00 toward a diocesan orphanage and home.[32]

In preparation of a thorough canvass of the congregation for increased support, a statement concerning the financial position was submitted to them by the rector, treasurer, and secretary. It showed that the budget should be $4,150.00 per year, and that the average income for the past three years had been $3,150.00. An indebtedness of $656.56 was revealed and an increase of $1,000.00 in giving was appealed for, saying that the vestry could not go on assuming debts unless properly supported by the congregation. As a result of this special drive, $4,806.05 in pledges was made.[33] But alas! The beautiful vision of these green pastures was rudely obscured by the devastating financial panic of '93! Everyone was affected and by the end of the year the situation of the church was more desperate than ever.

That summer, a civic and patriotic duty descended upon many Christ Church leaders and other citizens in the form of entertaining the national encampment of the Grand Army of the Republic. Tens of thousands of Union veterans poured into Indianapolis by the trainloads—hotels, homes, public buildings, and tents pitched in available places being used to house them. The Circle, with the Soldiers' and Sailors' Monument, was the center of activity. The almost daylong parade swung around past the church, the cheer-

[32] *Journal of . . . Diocese of Indiana* 1892, pp. 20, 73, 90.
[33] *Vestry Minutes*, Nov. 4, 9, 1892, Jan. 30, 1893.

ing crowds banked up on the lawn. All of the citizens were most hospitable to the brave veterans in spite of the times.

The fall and winter brought on hunger and suffering for the poor of the city. The more fortunate, including several Christ Church members, were prominent in organizing forces to provide food, fuel, and clothing for the unemployed in return for work performed in constructing the lakes in Garfield Park. Success met the movement. In 1895, Indianapolis did not need the help of the national or state governments in handling the situation. The word "underprivileged" had not yet been coined.

The Commonweal army of unemployed under J. S. Coxey, of Ohio, marched upon Washington in April, 1894 and the great Pullman strike began in June. The whole country was in a deplorable state.

Only two pleasant memories shine out from these bleak days. One was the completion of the "new City Library," a neighbor on the southwest corner of Meridian and Ohio, under the charge of Miss Eliza Browning of welcome memory, the short, ample, jolly, and erudite person who contributed so long and so much to Christ Church. The other event was the election to the presidency of the Altar Guild of Mrs. O. G. Pfaff, whose gracious presence and devotion to the church still inspire everyone.

The chill winds of depression congealed the flow of contributions to Christ Church. Many could not meet their pledges, and in order to attain a balanced budget, expenses were slashed all along the line. Mr. Ranger suggested that his salary be cut $400.00 (he had been granted that sum as an increase in April of '91). The choirmaster accepted a reduction and the sexton's wage was fixed at $5.00 per week.[34]

The rector, Mr. Ranger, struggled valiantly to hold things together, and strove to care for a mission Sunday school in the north part of the city, and continued his fostering assistance to St.

[34]*Vestry Minutes*, Nov. 8, 16, 1893.



CHRIST CHURCH AND THE HOME OF W. H. MORRISON WHICH AFTERWARD BECAME THE FIRST HOME OF THE COLUMBIA CLUB

George's and St. Alban's missions. The Guild, too, furnished new cottas and hymnals, and the Altar Guild, Easter flowers.[35] The vestry minutes were full of borrowing resolutions—to pay off, or renew, or increase obligations.[36] Several vestrymen, regarding themselves powerless or inadequate, resigned; Messrs. Dalton, Kiersted, and Hammond in March, and Senior Warden Brooks in April.[37] Under the circumstances, Mr. Ranger thought it his duty to resign, and did, naming his departure as of October 1. The vestry reluctantly accepted his plan and passed appreciative resolutions of regret.[38]

During August, Edward Taylor declined election to the vestry; Dr. E. F. Hodges resigned from that body; and Joseph Brown Mansur was removed by death, to the profound sorrow and loss of the congregation.[39]

A petition signed by eighty-seven prominent members of the congregation urging the continuance of Mr. Ranger as rector was received by the vestry at its meeting on September 29. Mr. Van Buren promptly proposed a resolution withdrawing the acceptance of Mr. Ranger's resignation in view of the "representative character and financial strength of the petitioners." The resolution was laid on the table for further consideration and was passed unanimously at the meeting on October 28. Mr. Ranger thereupon consented to continue his rectorship, thereby greatly pleasing his friends.

The last fading day of 1894 proved also to be the last for beloved 1895
Bishop Knickerbacker, who went to sleep at his home on Pennsylvania Street. That New Year's Eve the chimes of Christ Church were silent. A three page memorial in the minutes of the Christ Church vestry eloquently tells of the affectionate place he held in the hearts of all in the diocese. Such words as "Wise in counsel,

[35] *Journal of . . . Diocese of Indiana*, 1894, pp. 21, 25, 140.
[36] *Vestry Minutes*, April 3, July 2, Sept. 24, Oct. 29, 1894.
[37] *Ibid.*, March 29, April 30, 1894.
[38] *Ibid.*, May 8, 1894.
[39] *Ibid.*, Aug. 6, 27, 1894.

fertile in resources, courageous in action, inspired by an unquenchable faith, . . . the incarnation of energy, and modesty and humility" stamp him and his administration as brilliant and unqualified successes. The number of communicants almost doubled in the twelve years of his tenure. The diocese was strengthened by the establishment of the Diocesan Church Building Fund, St. Stephen's Hospital in Richmond, and the Howe Grammar School, subsequently to become the Howe Military School.[40]

On February 6, at Grace Cathedral, a special diocesan convention elected the Rev. John Hazen White of Faribault, Minnesota, to succeed Bishop Knickerbacker. He was consecrated at St. Paul's Church, Indianapolis, May 1, 1895, about a month before the diocesan convention.[41] Since St. Mary's Hall had always been a favorite project of the former bishop, its name was changed to Knickerbacker Hall.[42]

At the annual parish meeting held at Christ Church on April 15, Mrs. A. B. Mansur was elected to the vestry, the only woman so to serve in the history of the church.

That same month a committee was appointed to plan the improvement and redecoration of the church, and in June it was proposed to borrow $12,000.00 for "deepening of the chancel and the reconstruction of the chapel and guild-rooms . . ."[43] At the diocesan convention it was reported that $4,500.00 in pledges had already been made for this work.[44] But the shadow of doubt drifted over the minds of the vestry and on June 7 the proposed borrowings had been reduced to $7,500.00 and on the twenty-first the storm broke in the shape of a move to combine with Grace Church and build a cathedral in the northern part of the city. On July 18, a committee was appointed to sell Christ Church and in September Messrs. How-

[40] *Vestry Minutes*, Jan. 8, 1895.
[41] *Journal of . . . Diocese of Indiana*, 1895, p. 19.
[42] *Ibid.*, p. 58.
[43] *Vestry Minutes*, June 4, 1895.
[44] *Journal of . . . Diocese of Indiana*, 1895, p. 96.

land, Van Buren, and Nicholson were asked to consult with architects on plans for the new building!

Mr. Ranger, while attending a meeting in Minneapolis in October, contracted pneumonia and passed away before Mrs. Ranger could reach him. The bishop arranged for a diocesan lot in Crown Hill Cemetery and a gloomy and depressed vestry met the body at the Union Station. The funeral took place at two o'clock on Monday, October 28 at Christ Church.

A fitting tribute to Mr. Ranger was made later by Bishop White:

". . . I had learned to admire him greatly and trust him implicitly. A man of wonderful judgment, his opinion was always of value. It is reported of him that when a student at the General Seminary he was frequently consulted by his fellow students in their perplexities and embarrassments, and was recognized as the safest guide amid troubles which arose to threaten the amiable relations of Faculty and students. Singularly modest and retiring, he would champion everything but himself. If his work suffered it was due to his shrinking from anything that partook of the nature of a collision, trusting to time to set matters right rather than propel them to a proper condition in a way that would inflict a wound. Loyalty to his Bishop and the order of the Diocese was a daily manifestation of his purpose, . . .[45]

On October 28, Christ Church was "placed under the control of the Bishop until Jan. 1st, 1896." On November 5, it was reported that Mrs. Ranger had very kindly presented her husband's vestments to the church.

The efforts of the vestry to arrange with the Rev. A. J. Arnold of Media, Pennsylvania, and then with the Rev. J. J. Faude to head the church met with disappointment. In February, 1896, the Rev. Andrew J. Graham accepted the post. Until he arrived on March 14, services were conducted in Christ Church by Bishop White and the Rev. Ernest A. Pressey.[46] 1896

Hamlet-like vacillation and indecision swung the new rector and vestry between standing their ground on the Circle and its abandonment. It was the last of the five churches once at

[45] *Journal of . . . Diocese of Indiana*, 1896, p. 12.
[46] *Ibid.*, p. 123.

this prominent center. The Methodists had left in 1869, the First Presbyterians in 1866, the Second Presbyterians in the fall of 1867, and the Congregationalists in 1884.

In late March, a 45-day option on the Circle property was given to the Tuttle and Seguin, real estate agency.[47] No sale resulted, and a year later, on June 4, 1897, an historic meeting of the vestry took place at the Bishop's home at his invitation. At this gathering, Mr. Graham emphatically stated in a letter to the bishop that he was "absolutely averse to entering into the plan of union" and suggested raising a fund of $30,000.00 for improvements on the present church. Before the meeting adjourned, the action of the vestry taken July 18, 1895 was unanimously rescinded and set aside. This was in direct opposition to Bishop White's wishes. Then sparks began to fly; Meredith Nicholson resigned from the vestry in June, Messrs. Howland and Van Buren in July, and W. W. Lowry in November, 1897. All of these families transferred to Grace Cathedral.

For the sake of continuity, we will presently defer telling about less important matters through several years, in order to follow more closely the shifting picture of planning the future of the church.

In spite of the brave resolution noted above, the vestry continued to be blown from its course and in February, 1898, an option was given to the Columbia Club for a price of $66,900.00, excluding movables and certain building materials.[48] The interest of citizens of other religious denominations in having Christ Church stay on the Circle became aroused, and the Rev. F. E. Dewhurst and the Board of Control of Plymouth Church led the formal requests to remain there.[49] In March, the consent of the Standing Committee to sell the property subject to the approval of the bishop was received. The option to the Columbia Club having terminated, it was decided to settle the unrest in

[47] *Vestry Minutes*, April 2, 1896.
[48] *Ibid.*, Feb. 1, 1898.
[49] *Ibid.*, Feb. 18, 1898.



THE REV. ANDREW J. GRAHAM

the congregation by resolving that all further attempts at selling should stop.[50] Contrary to this decision, on August 10, a motion was passed that a price of $75,000.00 with certain reservations might be quoted to the Board of Trade through Mr. Martindale. Only Richard Talbot of the vestry vigorously dissented. It was only on October 16, 1899, that the problems of moving and consolidating with Grace Cathedral were finally disposed of.

During April and her sweet showers, the whole complexion 1900
of the situation changed. Mr. Graham appointed a committee to conduct a drive for funds to rebuild the parish house, deepen the chancel, and redecorate the church. Strongly backed by the vestry and congregation, the $30,000 was secured in pledges. W. and J. Lamb, church architects of New York, together with Vonnegut and Bohn of Indianapolis as supervising architects, furnished the plans executed by Ferd C. Smock as general contractor. The result—a new parish house and lich gate, a deepened chancel, and a completely redecorated interior. During the collection of the pledges, $30,000.00 was borrowed from the Connecticut Mutual Life Insurance Company at 5 per cent interest, so that the work could be started promptly. The determination and devotion of the rector and the congregation had avoided the destruction of our beloved church much as the silken veil of Ste Agatha had turned aside the stream of smoking lava from Mount Etna threatening the city of Catania.

The inspiration for the new interior (illustrated facing page 272) must have been the familiar poem of Bryant:

> "The groves were God's first temples. Ere man learned
> To hew the shaft, and lay the architrave,
> And spread the roof above them—ere he framed
> The lofty vault, to gather and roll back
> The sound of anthems; in the darkling wood,
> Amid the cool and silence, he knelt down,
> And offered to the Mightiest solemn thanks
> And supplication. . . ."

[50] *Vestry Minutes*, March 22, 1898.

The graceful upsweeping melody of the roof trusses, soared aloft into a dark leafy green canopy, giving the effect of the lovely branches of forest trees that once covered the site of the church. The supports of the new rood screen and the vertical stenciling on the lower walls suggested old trunks that, high in the heavens, mingled their mossy boughs and wove the verdant roof. The decoration on the chancel walls, huge vines, led ever upward, the whole making a fit shrine in which to give solemn thanks and to make humble supplication.

Those were the days when Edward Bok and Edith Wharton were making mighty efforts to improve the taste of all America; and Louis Comfort Tiffany, the Edwardian, red-bearded, and exuberant son of the Fifth Avenue jeweler, was spearheading a renaissance in stained glass art. So of course Tiffany glass was a "must" for the new memorial windows. Those in the nave and south transept still remain fine examples of his work.

Over the shining altar, the windows revealed, through a rift in the woodland, the image of Christ accompanied by beautiful angels approached through fields decked with narcissi. The side openings in the nave appeared as aisles through which trooped a glorious company of prophets and saints garbed in robes of lovely tints—all this beauty making an inspiring place in which to worship.

In the year 1897, Mr. and Mrs. L. S. Woodbridge and family arrived in Indianapolis and subsequently joined the congregation. Mr. Woodbridge was a valued vestry member for many years, serving during that time as treasurer, junior and senior warden. Mr. and Mrs. Woodbridge were loyal members of Christ Church throughout their lives, and their daughter, Louise, is carrying on their devotion.

It is a pleasure to list other family names of some of the church stalwarts of those days, many of whom we remember with nostalgic fondness. Some still are active, for which we are very thankful: Bacon, Bingham, Boothby, Bozell, Brundage,

Cady, Godard, Gaston, Hodges, Judson, Ketcham, Lawton, Lilly, Mansur, Niblack, Newcomer, Pratt, Salter, Sloan, Smith, Sudlow, Talbot, Todd, Tuttle, Wulsin, and Welk.

A new organ, so long desired, was contracted for with Hook and Hastings Co. in March, 1895. Its price, $2,125.00 was paid largely by notes. The old instrument was sent to Holy Innocents' Church, but later transferred to the mission at Lawrenceburg.[51]

The choir members were taken off the payroll on August 1, 1896. At that year's end, Joseph H. B. Joiner was re-engaged as choirmaster. Though he served successfully for several years, he resigned at the beginning of 1898 and Cecil Jeffreys was mentioned in the vestry minutes as organist and John Geiger as director of the choir. The latter continued with the choir as soloist on special occasions. The names of Edwin Feller, Mrs. Cecil Smith, Mrs. George Edwin Hunt, Miss Elizabeth Ketcham, appear in the musical notices of the church. The singers were occasionally accompanied by Miss Pauline Schellschmidt on the violin and by Roland Bell, flutist, and Edward Taylor, cornetist. The latter, with bulging cheeks and lips pressed tightly to his cornet, served in lieu of a choir for the Sunday school hymns. Mr. Taylor married the sister of Mrs. A. J. Graham and their son is still a valued member of the congregation.

An important event in the musical world took place in the spring of 1897. Madam Lillian Nordica, noted soprano of the period, while in Indianapolis appearing in the May Festival, was united in marriage with her manager, Herr Zoltain F. Döme, by Mr. Graham.[52]

In August and September of 1896, the rector attempted to influence the vestry to again rent pews to those who wanted them, but the judgment of those gentlemen was adverse to this step.

[51] *Vestry Minutes*, March 19, Dec. 16, 1895.

[52] Andrew J. Graham, C. S. B. *Autobiographical Notes, Verse and Other Writings* Charles River, Mass.: The Runnymede Co., 1936, p. 81–2.

The summer and fall were marked in political circles by turbulent disagreement, argument and debate, for the subject of free silver was before the voters. Families were split and hard feelings engendered second in intensity only to Civil War days.

1897 In May of 1897, the rector's annual salary was increased from $2,000.00 to $2,400.00.

The Christ Church report to the diocese in June stated that three missions were being maintained—St. George's, Trinity, and St. Mary's. Seven hundred and twenty-five dollars were still due on the organ, and there was a $4,500.00 mortgage on the church property.

1898 A small fire occurred in Christ Church in the following spring —damages $254.00.[53]

A quiet wedding, creating quite a bit of interest, occurred in the vestry of Christ Church on January 5, 1898, being that of William E. English, the owner of the neighboring hotel and opera house, and Helen Orr Pfaff. Mr. Graham conducted the ceremony and Mr. and Mrs. Willoughby Walling were witnesses. Afterward, the small group repaired to the English Hotel for the wedding breakfast.

A devastating explosion destroyed the battleship *Maine* in Havana Harbor on February 15, and war with Spain was soon on. Again with measured tread the ranks of blue clad, slouch-hatted boys wheeled in straight alignment around the Circle, past the church, with regimental flags flying and bands playing "Yankee Doodle." The crowds cheered, little realizing what the soldiers would have to endure as undeserving victims of pride and greed.

Be there war or peace, the life of the Church must go on. The decision was reached on September 23 to suggest the transfer of the care of Trinity Mission at East Street and Lincoln Lane to Holy Innocents' Church and St. Agnes' Mission on

[53] *Vestry Minutes*, May 3, 1898.

Thirty-second Street between Illinois and Meridian to the newly formed St. David's parish under the supervision of Rev. C. S. Sargent. Both of these accepted the responsibility.[54]

In October, the General Convention in Washington, D.C. authorized the division of Indiana into two dioceses, the new one comprising the northern third of the state. As Bishop White chose the new field for his own, it became necessary to elect a bishop for the remaining part of the old diocese.[55] 1899

At the convention held on the sixth, seventh, and eighth of June in the old wooden Pro-Cathedral on Sixteenth Street, seven names were placed in nomination for bishop. Balloting began at 10 P.M. on the seventh, lasting until after 1 A.M., was resumed in the morning and continued three more hours. After 26 ballots by the weary clergy, and 23 by the yawning lay members, the Rev. Joseph Marshall Francis was elected.[56] He accepted and was consecrated in his own church in Evansville on September 21, moving to Indianapolis the following week.

Bishop Francis was a native of Philadelphia, had graduated from the Theological Seminary at Nashota, Wisconsin, and had been a missionary in Japan for ten years. He served the diocese to the best of his ability, gaining many admiring friends. His personal generosity went "far beyond the call of duty," and he patriotically served as chaplain and censor of the Indianapolis Base Hospital No. 32 at Contrexeville, France, in World War I. In bearing and appearance he was every inch a bishop, as his photograph reveals.

Concurrently with these important events, interesting things were happening at Christ Church. On February 7, the vestry gave a quitclaim deed to lot 100 in the Fletcher et al. Subdivision, to the parish of Holy Innocents'. During the spring, it was decided to resume renting the pews, their present holders

[54] *Journal of . . . Diocese of Indiana*, 1899, p. 89.
[55] *Indianapolis News*, March 27, 1899, p. 7, col. 3.
[56] *Ibid.*, June 8, 1899, p. 2, col. 5.

being permitted to retain them upon the same terms as before.[57] The Christ Church Household Fair opened on the afternoon of April 28, at the Propylaeum. That evening a three-act play was given, followed by a dance, and on Saturday savory home-made cake, candy, and bread were sold.[58]

During the interval that the new diocese was without a bishop, a class of twenty one members was confirmed at Christ Church by Bishop Daniel S. Tuttle of Missouri, assisted in part by the local rectors attending the Central Convocation being held at St. Paul's Church.[59]

One Sunday afternoon in May, the Tabernacle Presbyterian Church at Meridian and Eleventh Street held a vesper service under the auspices of the Young Women's Christian Association. Mr. Graham made an address and our boys' choir sang.[60]

That year the Sunday school held its picnic among the fragrant meadows, woodlands, and chiggers of Fairview Park, now the Butler University Campus.[61]

Something unusual was tried during vacation time that summer. For July and August, the congregations of St. Paul's and Christ Church worshiped together under the charge of the Rev. G. A. Carstenson. Holy Communion was celebrated in the chapel at St. Paul's every Sunday morning at 7:30, and in Christ Church at 9:30, except on July 2 and August 6. Morning prayer with sermon was held each Sunday in Christ Church during July at 10:30, and in August in St. Paul's at 10:45.[62]

During the spring, the Columbia Club had torn away its first home, the house built by W. H. Morrison, and a great angular steel framework had taken its place. The cornerstone of the second clubhouse (the present one is the third) was laid on June 17, with circumstance and pomp, almost all of the

[57] *Vestry Minutes*, Feb. 7, Mar. 14, 1899.
[58] *Indianapolis News*, April 28, 1899, p. 11, col. 2.
[59] *Ibid.*, April 14, 1899, p. 6, col. 2.
[60] *Ibid.*, May 12, 1899, p. 11, col. 4.
[61] *Ibid.*, June 20, 1899, p. 7, col. 4.
[62] *Ibid.*, July 1, 1899, p. 7, col. 7.

thousand members surged under the huge, undulating American flags suspended from the vermilion girders. Doubtless the new song "On the Banks of the Wabash" was lustily joined in by the enthusiastic throng.

Thinking of the music then current, this was the gala day of the Negro cakewalk contests of gaily dressed, prancing colored brethren cavorting to the sprightly tunes of "At a Georgia Camp Meeting," "My Gal Is a High Born Lady," and "Mr. Johnson, Turn Me Loose."

In December, in a canvass of the city by the churches to arouse interest and increase membership, Christ Church was assigned to report on an area bounded by the north side of Morris Street down to the south side of Ray Street.[63]

Lucky chance probably saved Christ Church from being destroyed on Thursday night, December 14. An organ tuner had been at work until nearly ten o'clock. He returned an hour later for an article he had left. When he opened the door, he found the church reeking with the fumes of escaping gas. It was a wonder that an explosion had not wrecked the church, for a gas jet was burning. An aroused watchman shut off the gas and aired out the premises.[64]

The death of Mrs. Abigail Cady was announced at the vestry 1900
meeting of April 24. She had been president of the Sewing Guild for twenty-five years and active in all the projects of the church. No departing member of our flock has ever been more sincerely mourned and missed than Mrs. Cady. Literally hundreds of the famous Abby rag dolls had been made by the guild to send to children all over the world who welcomed them "like feeding time at the zoo."

As the work of redecorating and rebuilding neared its completion, on October 9, Mr. Graham revealed the disquieting news that he had received a call from Christ Church in Roches-

[63] *Indianapolis News*, Dec. 16, 1899, p. 13, col. 3–4.
[64] *Ibid.*, Dec. 16, 1899, p. 19, col. 1–2.

ter, New York, to become its rector. Twenty days later his resignation was accepted with the sincere regret of the vestry and congregation. As a parting gift, he presented a pair of Eucharistic candlesticks in memory of Bishop Knickerbacker. Presumably they are the ones which still grace our altar. Mr. Graham's departure was no more deeply mourned in any quarter than by members of the Sunday school, many of whom he had taken on canoe trips on the canal and river. He was especially popular among the boys, partly because he was cheerful and not parsonic and also on account of a story (possibly apocryphal) of how a swaggering bully had once tried to stop him from going into his church, located in a rather undesirable part of Washington, D.C. Having tried in vain to reason with the truculent fellow, he laid him out with an uppercut and effected his entrance, not only into the church but also into the hearts of the neighborhood.

Prior to Mr. Graham's departure, pew rentals were reappraised and each communicant was assessed one dollar for the support of missions.[65] The departing rector's final sermon together with a list of the 41 subscribers to the improvement fund are among the Miscellaneous Historical Papers in Christ Church Archives. The total cost of the improvements had been $32,292.75.[66]

We were extremely fortunate in securing the Rev. James D. Stanley, of Mount Auburn, Ohio, to lead us before Mr. Graham had left for Rochester at the end of December. Thus the usual unfortunate period between rectorships was avoided.[67]

Abroad in the country and world—vast, dark and irrational forces were at work. The Boer war raged in South Africa. In China the Boxers stung by decades of aggression from foreigners started murdering them. Galveston, Texas, was overwhelmed by a hurricane and tidal wave, and Carry Nation in Kansas started a crusade against the liquor traffic by invading and demolishing saloons with her swinging hatchet.

[65] *Vestry Minutes*, Nov. 27, Dec. 27, 1900.
[66] *Ibid.*, Dec. 10, 1901.
[67] *Ibid.*, Nov. 27, 1900.



CHRIST CHURCH, 1901

CHAPTER X

MR. STANLEY AND SERENE TRANQUILITY —MR. VAN KEUREN AND REDEDICATION

> In his time shall the righteous flourish; yea, and abundance of peace, so long as the moon endureth.
> *Psalm 72: 7*
>
> . . . And who then is willing to consecrate his service this day unto the LORD? *I Chronicles 29: 5*

1901–1924

MRS. SARAH S. PRATT, with her usual keen insight, characterized the rectorate of the Rev. James D. Stanley in her book *Episcopal Bishops in Indiana*, by saying: "That was an era of happiness and tranquility for the congregation, with its well-ordered service and Gospel sermon bearing on the season of the Christian year." The gentle, benign and spiritual influence of Mr. Stanley pervaded all the affairs and members of the church. The idea held by Montesquieu and Carlyle that the history pages of a happy people are blank, was substantiated by the experience of Christ Church for almost twenty-five years. Very few exciting or disturbing events marred the usual soothing routine.

Holy Communion was celebrated on the first Sunday of each month at the 10:45 A.M. service with sermon, on other Sundays at 8 A.M. followed by Morning Prayer and sermon at 10:45. Sunday school and Bible class met at 9:30, with Evening Prayer at 7:30 P.M., with services on Holy days at 9:30 A.M. Churchmanship was decidedly on the Low side. On Communion Sundays, a hymn was sung just after the offertory anthem and the Prayer for the Whole State of Christ's Church, during which the part of the congregation not remaining for Communion could quietly depart. There were no Choral Eucharists and never an alb, biretta, chasuble, or cord was to be seen.

The acolyte had yet to come. The simple dignity of the services is still nostalgically remembered by some of the older members, while at the same time admitting to themselves that quite a number of young men have been inspired to embrace Holy Orders as a result of serving at the altar. Certainly, too, the more elaborate liturgical vestments are beautiful and impressive.

Early in Mr. Stanley's day several united services of the Episcopal churches were held in the different parishes in turn.[1] In the fall of 1905, the Rt. Rev. E. W. Osborne, Bishop Coajutor of Springfield, Illinois, led in a convention of Episcopal Sunday schools here in an effort to stimulate that vital branch of church work.[2]

About 1908, William Dudley Pratt, Sr., of the vestry, conceived the dynamic idea of holding noonday services in Christ Church during Lent. In the beginning, each Episcopal rector in the city took turns in conducting the observances. Later on, Arthur D. Pratt, a son, now our revered Senior Warden Emeritus, secured nationally known clergymen to occupy the pulpit, and the Christ Church Noonday Lenten Services have become a glowing feature in the religious life of Indianapolis.[3] It is said that our first three-hour service on Good Friday was attended by only twelve or fifteen persons—a far cry from the multitudes of present day worshipers on that occasion, numbering more than an average three thousand, with hundreds usually waiting to get into the church at each interval in the service.

A Churchman's League was organized in the Christ Church parish house by representatives from several parishes in the diocese. Mr. Louis Howland was elected president.[4] For several years, the Brotherhood of St. Andrew was active in our parish.[5]

Early after his coming to us, Mr. Stanley was presented

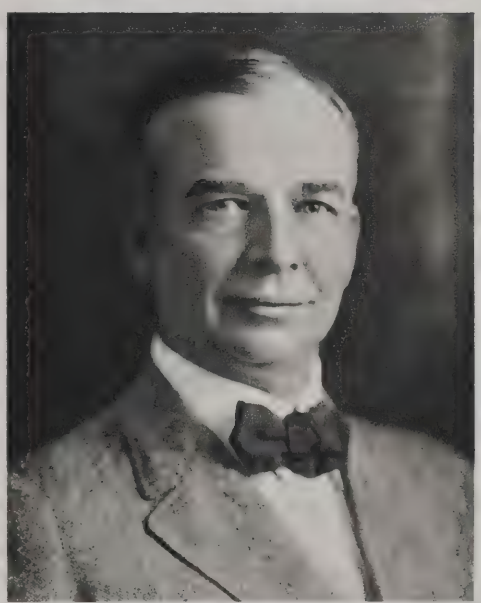
[1]*Indianapolis News*, March 14, 1905, p. 4, col. 2.
[2]*Ibid.*, Oct. 2, 1905, p. 9, col. 5.
[3]*Indianapolis Times*, Feb. 14, 1953, p. 4, cols. 1–2.
[4]*Indianapolis News*, Nov. 4, 1905, p. 26, col. 2–3.
[5]*Ibid.*, Oct. 16, 1905, p. 7, col. 4.



WILLIAM DUDLEY PRATT



SARAH SMITH PRATT



CHARLES E. JUDSON



JOSIAH KIRBY LILLY

FOUR DEVOTED PARISHIONERS OF 1910

with a $10,000.00 life insurance policy drawn in favor of Mrs. Stanley, the premiums to be paid for by the Church.[6]

Mr. Stanley at once took his place in the social and intellectual life of the city, becoming among other things, a member of the Indianapolis Literary Club. Mr. and Mrs. Stanley were always given a four or five weeks' vacation in August when they and their two sons repaired to their beloved Higgins Lake, Michigan. The church was closed during that period.

In the early fall of 1904, Mr. Stanley was stricken by a searing attack of typhoid fever and did not fully recover until after a vacation in Florida in January of the following year.[7]

The seventy-fifth year of Christ Church parish was marked by the issuance of a short history of the church by Mr. Stanley, and a trip abroad for the rector.[8]

During this period, the music department, as usual, suffered from a swirling turnover of members, due probably to the financial status of the parish, rather than to temperamental eruptions of the musicians. In 1901, it was estimated that the cost of maintaining the choir would be $1,650.00 annually.[9] Evidently dissatisfaction arose concerning the quality of our musical offerings, for on the thirty-first of October 1905 the ladies of the Guild requested improved programs and offered to give $250 to that end.

One of the most popular tenors of the improved choir was J. Raymond Lynn, and as bass Mr. Laut was hailed with approbation. As vibrant sopranos, Miss Fisher, Mrs. Lenah Lovejoy Howard and the Misses Augusta Rentsch and Cordelia Bell, served successively. Miss Kummer and Mrs. Sproul [Sproule?] were altos at one time or another. Organists were Professor Edward B. Birge, Joseph H. B. Joiner, George B. Kemp and

[6] *Vestry Minutes*, Feb. 11, Feb. 18, March 14, 1904.
[7] *Ibid.*, Jan. 3, 1905.
[8] *Ibid.*, Feb. 5, 1912.
[9] *Ibid.*, Jan., 1901.

Mr. Whitehouse. In 1915, Joseph Talbot was thanked by the vestry for serving well in that capacity during the summer.

The name of Paul Raymond, so long our faithful basso profundo, appears first on the records extant on December 6, 1920, as having received a warning not to be late so often! As early as 1904, an entertainment for the choir was successfully held at the Propylaeum, to be succeeded in subsequent years by suppers, dances, and more lately, by summer camps.

On Palm Sunday, 1905, Gounod's sacred cantata *Gallia* was sung, and on Easter following the musical program was:

EASTER MORNING, 10:45.

"Christ Our Passover" ..... Sheppard
"Te Deum in B Flat" ..... C. Villiers Stanford
"Jubilate Deo in G" ..... Homer N. Bartlett
"As It Began to Dawn" ..... George C. Martins

7:30 P.M., CONFIRMATION SERVICE.

"Magnificat" ..... Calkin
"Nunc Dimittis" ..... Chant
Offertory—"Heaven and the Earth Display" ..... Mendelssohn

and for Christmas the same year:

MONDAY EVENING

Processional—"O Come all Ye Faithful"
Venite ..... Schnecker
"Te Deum Festival" ..... Buck
Jubilate in B flat ..... Stanford
Offertory—"The Babe of Bethlehem" ..... Bartlett

Soprano solo and chorus.

"Kyrie" ..... Mendelssohn
"Gloria Tibi" ..... Pleyel
"Sursum Corda" ..... Traditional
"Sanctus" ..... Stainer
"Gloria in Excelsis" ..... Blumerschein
"Nunc Dimittis" ..... Calkin

Howard Rudeaux, the chimer of Christ Church, awoke the echoes of the Circle that New Year's night with *Lohengrin's*

"Wedding March" ["Bridal Chorus"], "Where is my Wandering Boy To-night?" and "Home, Sweet Home,"[10] all of which were requests. In April of 1914, Winston Pedlow began ringing the bells on Sunday, morning and evening, climbing into the stuffy, dusty belfry above the narthex to pump the bell levers. He was the faithful chimer for many years.

In June of 1918, the choirmaster and quartette were asked to resign, possibly on account of the summer vacation closing. In the same month of 1921, a choirmaster was also dispensed with. The quartet was re-engaged beginning October 1.

St. Alban's Mission for deaf-mutes flourished, with flying fingers, throughout Mr. Stanley's rectorate. Until his death in 1911, the Rev. Austin W. Mann was the outstanding leader of the group. He was a special Missionary to deaf mutes in this and other Midwestern dioceses. Himself a deaf-mute, and crippled by the same disease that caused him to lose his hearing and power of speech, he was a most unusual person. He had been born near Pendleton, Indiana, of Virginian ancestry and was the first so afflicted to be ordained to the priesthood west of the Allegheny Mountains, and perhaps the second since apostolic times. As one of his many accomplishments, he practiced the curious art of reading and writing upside down, so it was not necessary for him to keep turning the pad around when exchanging written notes with anyone.[11] Mr. Mann was assisted by Prof. N. Field Morrow in leading the faithful band of about thirty-five souls. In later years, the attendance gradually dwindled and by 1933, the mission finally passed out of existence.

During Mr. Stanley's term of service, it was his melancholy duty to conduct burial ceremonies for many of the strongest supporters of the church. In 1901, Benjamin B. Peck died and in 1903, George W. Sloan, for both of whom memorial services

[10] *Indianapolis News*, Dec. 30, 1905, p. 13, cc. 1–8.
[11] *Ibid.*, June 10, 1905, p. 24, col. 8.

were held in the church. Charles Merrifield departed in 1908, and Arthur Boothby in 1914, along with Capt. William H. Armstrong. Miss Emily Upfold, ripe in years and filled with devotion to the church, passed away in 1915. Civil War General Charles Shaler was taken the same year. At the time of his death in 1919, William Dudley Pratt Sr., as well as being senior warden, was a trustee of the diocese, and a deputy to the General Convention. He had served on the Social Service Commission and the Church Pension Fund Committee. Two sons, Arthur and Dudley, and a grandson Arthur Jr. have carried on the church work of Mr. and Mrs. Pratt, Sr. in notable fashion. A metal plate may still be seen on pew number 60, marking it as the Pratt's. Mr. Stanley's mother died in that same year of 1919.

Care of the church property involved the repair of the roof of the church building in 1915 ($145.00), the redecoration of the parish house by the Sewing Guild in the same year. The installation of two new Moncrief furnaces was noted in January 6, 1919. ($383).[12]

Turning to fiscal affairs, the church property had been mortgaged for $30,000.00 at the beginning of the century to pay for rebuilding the parish house and chancel and redecorating the church while the pledges were being collected. The loan had been gradually reduced over the years and on the first Sunday in January, 1914, the liquidated mortgage was brought forward on a rose-adorned silver platter by the senior warden and presented as an offering to God.

Capital gifts of the period were a bequest from General John P. Hawkins of $1,000, which became the foundation of the endowment fund; a gift of $2,500 from Mrs. Mansur, and bequests from Mrs. Harriet A. Bingham and Mrs. Elizabeth Porter; also $10,000 from the estate of Dr. J. Ewing Mears of Philadelphia—$5,000.00 the Sarah L. Hall Fund, $5,000.00 the George W.

[12]*Vestry Minutes*, Jan. 6, 1919.



INTERIOR OF CHRIST CHURCH, 1901–1953

Mears Fund. A conditional gift of rental real estate had been given by Dr. Mears in 1902, from which he was to receive annually $1,000.00 of the income for life, the excess to go to Christ Church. It had not worked out, as it had "yielded little profit to the church." The arrangement had been rescinded by mutual consent in 1911.

In 1903, a deed was given to Bishop Francis for the St. George's property, transferring it to the diocese, Christ Church being allowed a credit of $200 a year for four years on its missionary apportionment. The $1,000.00 debt carried on the St. George's holding was paid by a vestry member.

Other items of financial interest were a mail canvass to sell pews in December 1902; an advance in pew rentals in the last month of 1905, calculated to yield a total of $6,000.00; and an increase in the rector's salary of $300.00 in March, 1906, in lieu of the church paying the annual premium on the life insurance policy previously mentioned.

A new thing of unusual interest and importance was the launching of the first Nation Wide Campaign for fund-raising in April of 1920. Christ Church raised 102.4% of its quota.

Evil-browed Mars scourged a large part of humanity with war, drawing the United States into range of his terrible cat-o'-nine-tails in April, 1917. Once more the Circle was thronged with young soldiers off duty, the old time blue uniform being replaced with the more protective khaki.

The services of Christ Church to the war effort were closely circumscribed on account of the lack of space. The auditorium under the church was not in existence, and the narrow parish house, reduced almost to hallways, could not be used as a recreation place of any sort. The women of the Auxiliary, however, immediately formed a dedicated group of forty or fifty patriotic persons who made garments for the Red Cross throughout the grueling nineteen months, before the destruction of the German armies. They also under the leadership of Mrs. Ward Dean fur-

nished a portable altar for Bishop Francis, the chaplain of Base Hospital 32. Our service flag was spangled with many stars and hung on the east wall of the nave north of the chancel.

The war's end came as the calendar stood at November 11, 1918. Joyful pandemonium broke loose in Indianapolis. Large factories were dismissed with blowing whistles, the workers forming into uproarious parades converging upon the center of the city. All roads led to the Circle. A resurrected hurdy-gurdy appeared in the southeast segment and became a center for people dancing in the street. Pieces of fire equipment pushed slowly through the milling, cheering, flag-waving throng, backfiring their motors, sounding like the discharge of cannon. Pigeons headquartering on the Monument and in the Christ Church belfry became panic stricken and wheeled overhead in crazy circles. Joy was unconfined, the world was "made safe for democracy," and the bells in the church tower rang out with "My Country 'Tis of Thee" and other appropriate hymns. Alas, who could foretell that in twenty short years a more terrible war was to follow?

The pageantry of the great war closed under the spire of Christ Church with the return of Indiana's favorite section of the Rainbow Division, the 150th field artillery, under the command of the then Colonel Robert Tyndall. Flags fluttered from every building on their line of march, and a triumphal arch had been set up over the south entry to the Circle. A line of pedestals were provided on each side of Meridian Street from the arch down to Washington Street, from which beautiful girls threw roses into the path of the undeviatingly straight ranks of the victors with their perfect marching rhythm. The irrepressible cheers of tens of thousands of happy Hoosiers roared out a welcome home.

Many lesser disasters occurred in the world in the opening twenty years of the twentieth century in addition to World War I. President McKinley was assassinated in 1901. Erupting Mt. Pelée in Martinique destroyed more than 30,000 people in the year

following. In 1904, the Russo-Japanese War began. Two years later, San Francisco suffered a disaster—an earthquake and fire. The sleeping dragon of China began to awaken, and with its first stirrings, overthrew the Manchu Dynasty and attempted to become a democracy. In 1920, the fiery crosses of the Ku Klux Klan blazed from hilltops threatening justice and fairness in certain portions of the country. The even ebb and flow of life in Christ Church under the guidance of Mr. Stanley stood out in grateful contrast to the general atmosphere of those rugged days.

Early in January, 1922, Mr. Stanley was granted a leave of 1922
absence for reasons of health. He was voted full salary, which was increased two years later by $300.00, making the total $3,600.00 annually. In March of 1924, Mr. Stanley, to the regret of all, felt he should resign, writing that "The physical strength is no longer mine for the vigorous service the parish needs and deserves. . . . The privilege of serving Christ Church for more than twenty-three years I have greatly prized, . . ." His resignation was reluctantly accepted and the vestry conferred upon him the title of Rector Emeritus of Christ Church Parish.[13] A farewell reception was given for Mr. and Mrs. Stanley at the parish house, and they moved to New York City, where Mr. Stanley indulged himself in a long dreamed of study of sculpture.

During the sixteen months that Christ Church was without an active rector, the Rev. George V. Dickey, served as locum tenens. He did his best to carry on successfully the life of the parish under a serious handicap. The peak in number of communicants, 574, reached in 1917, shrank to 455 in 1923 and it was not until almost the end of Mr. Van Keuren's rectorate that 500 was again exceeded, proving that the lack of an active and able rector is disastrous.

On April 3, 1922, after Mr. Stanley's leave of absence was granted, negotiations were begun to secure a new organ. Mr. Whitehouse, the organist, started the investigation, but it was

[13]*Vestry Minutes*, Jan. 9, 1922, Jan. 7, 1924, Mar. 3, 1924.

December of the next year before a contract was signed with the Casavant Organ Company of Quebec, and June, 1924, before the instrument was dedicated and played by the new organist, Walter Flandorf. The organ had been presented by a member of the congregation and his wife.

A pious effort was set on foot under the auspices of a parish committee of the church to have the chimes played at noon in memory of some departed member of the congregation, preferably on the person's birthday. The funds required were to be secured from contributions from interested individuals. A list of twenty-four names was procured, but that was not enough and after a year the effort was abandoned.[14]

A brilliantly successful innovation, though, was the institution by Mr. Dickey of the candlelight service on Christmas eve of 1924. It has become a lovely tradition in our activities. On November 3, of the same year, the vestry resolved that a weekly bulletin be published, and so on November 23 the first issue of the *Bulletin* appeared, to be continued later as *The Chimes of Christ Church* and then *Christ Church Chimes.*

On January 8, 1925, Mrs. J. F. Morrison, our beloved Cora S., then president of the House of Churchwomen, gave a report of the work done by the Sunday school. Few people have ever been more devoted or effective in our church work than Mrs. Morrison.

In June of 1924, an "unnamed friend" made an offer of a contribution of sufficient size that when added to the usual salary of the rector would procure the services of a young, energetic and able leader; provide for an assistant; employ a competent organist and choir leader, and improve the music. A sum was to be given each year for five years in reduced amounts, the intent being that as the spiritual and financial strength of the parish increased under these favorable conditions, the need of the special fund would no longer be felt. It was understood that the

[14] *Indianapolis News*, Dec. 30, 1922.



THE REV. JAMES D. STANLEY

usual budget of fourteen or fifteen thousand dollars would be raised as a minimum to secure these additional contributions. It was plainly a challenge and was accepted as such by the vestry. This agreement was redated August 4, 1925.

In 1922 and 1923, the income of Christ Church had exceeded the expenses by about $800 each year.

Mr. Van Keuren's Rectorship

In January 1925, a call to the rectorship was sent to the Rev. 1925
William Way of Charleston, South Carolina, which he declined, as did the Rev. C. E. Snowden, of Dallas, Texas.[15] During the shimmering days of summer, the Rev. Floyd Van Keuren, of Columbus, Ohio, was invited to assume our leadership. He accepted and on October 5, presided at the first vestry meeting of his administration. Mrs. Van Keuren and he were cordially welcomed to the parish in December by a reception at the old Propylaeum on North Street.[16]

The new rector, a young man of energy and ability, immediately began instilling new life into our activities. A choral service for social workers was held one Monday evening in December, attended by 250 persons. The Girls' Friendly Society took on new life and began inviting outside women of ability to address them.[17] Social evenings for the parishioners were given at the Propylaeum (1926) and the Allerdice home (1927) in the spring. In June the Women's Council promoted the erection of a memorial flagpole in the churchyard. It was dedicated to Those of Christ Church Who Served in the World War. Old Glory, hanging limp on calm sunny days, undulating slowly in soft airs, or whipping and cracking in gales expressed our gratitude to those patriots.[18]

A men's club came into being, meeting at luncheon on the 1927
third Thursday of each month, November to April, to listen to

[15] *Vestry Minutes*, Jan. 5, Feb. 2, May 4, 1925.
[16] *Woman's Auxiliary Minutes*, p. 4.
[17] *Bulletin*, March 7, 1926.
[18] *Ibid.*, June 13, 1926.

addresses by interesting people. The dues were $6.00 a year, payable in advance, which covered the cost of the lunch.[19] The club was successful for several years, having such speakers as Dr. Frank Nelson of Christ Church, Cincinnati, Dr. E. F. Chauncey, rector of Trinity Church, Columbus, Ohio; the Rev. Jean S. Milner of the Second Presbyterian Church; President William Lowe Bryan of Indiana University; the Right Reverend Msgr. Francis H. Gavisk, the popular and respected Roman Catholic; Rabbi Feuerlicht of Indianapolis, (alas, the committee served ham for lunch that day!); Dr. Stanley Coulter, scientist and ex-dean of men at Purdue University; Bishop Warren L. Rogers of Ohio; and Dr. Amos W. Butler, all-round scientist and expert on prison reform. They were all very illuminating.

A Washington's birthday State and Municipal noonday service was held in Christ Church in 1927. Devout prayers were made by the Rev. E. H. Kistler, D.D., president of the Indianapolis Ministerial Association; the sermon was delivered by Bishop H. H. Fout, D.D., of the United Brethren Church; and the benediction pronounced by Bishop Francis.[20]

Mr. Van Keuren became the chaplain of the St. Barnabas Guild for nurses, and one evening in May 1927, 350 of them in their immaculate and colorful uniforms attended a Florence Nightingale Memorial Service in Christ Church.[21] In the ensuing year at least, two more services were held for the Guild.

1928 Later, in 1928, a thorough study was made of the Group System, whereby the parish would be divided into neighborhoods, each with its lay leaders—the thought being that more interest could be created and projects more intensively developed by having smaller and more efficient divisions of the congregation with more grades of responsibility between the clergy and the individual. Such an arrangement had been brilliantly worked out in old St. George's parish in New York City and elsewhere.

[19] *Bulletin*, Oct. 31, 1926.
[20] *Program*, Feb. 21, 1927.
[21] *Bulletin*, May 12, 1927.

At the vestry meeting of November 12, 1928, it was resolved to adopt the Group System. A parish meeting concurred but it was not activated, possibly due to the subsequent illness of Mr. Van Keuren.

The usual Lenten Noonday Services were continued. In addition to the local clergy who preached during Lent were the Rt. Rev. Warren L. Rogers of Ohio; the Rt. Rev. Sydney C. Partridge, of West Missouri; the Rev. John Gass, of Charleston, West Virginia; and the Rev. Earl R. Hart, LL.D., of Michigan City, Indiana.

At the parish meeting on November 21, 1928, an assistant vestry of nine younger men was elected for the purpose of widening vital interest in the affairs of the church. These young men met with the regular vestry without voting, and due to the absence of the rector, met only once or twice. It was not revived in the rectorate of Mr. Powell.

At the end of 1926, Mrs. Frederic Krull had been appointed editor of the church *Bulletin.* The ensuing issues show unmistakable evidence of her golden touch. Mrs. Krull was prevailed upon in 1928 to compose an allegory for the Christmas Sunday school entertainment to appropriately dedicate the stage of the new parish house, of which we shall speak later. The allegory consisted of three episodes: (I) A Human Family, (II) The Family at Bethlehem, (III) Our Christ Church Family.

Every child had a stimulating part and many of the families so happily represented are still with us. Such names as the following appearing on the program: Allerdice, Anderson, Bird, Caulfield, Davis, Delbrook, Dills, Dugdale, Epply, Fowler, Gray, Kendrick, Krull, Lawton, Larkin, Morrison, Pantzer, Steinmetz, Suitor, Taylor, Ten Eyck, and Washburn. What more fitting dedication could the stage have had than that given by very young people and children radiant in their innocence and trust? The parish is deeply indebted to Mrs. Krull for that shining contribution and for her continued interest and service throughout the years.

The nature of Mr. Van Keuren's sermons is revealed by titles published in the newspapers of the period. Some of them in 1928 were: "Star Dust," "January Religion," "Social Guidance," "Nerve," "Splendid People," "Opportunity," "Adjustment," "Abraham Lincoln's Leadership," "Lent and Life," "George Washington, Churchman and Patriot," "Am I Snubbing Christ," "But What Will People Say?" It may be gathered by the above recital and the lack of clerical garb in his photograph on the facing page that Mr. Van Keuren conducted Low Church services.

Evidently broadcasting services was tried for a time, for there is an entry in the vestry minutes of October 13, 1927, noting that the plan was to be discontinued because it was thought to be interfering with attendance. In the 1953 renovation of the parish house, special wiring for this purpose was uncovered.

Improvement in the music was marked. On June 1, 1926, the new Casavant organ was dedicated, the former instrument being given to Trinity Church at Bloomington.[22] The organists just prior to that time were Mr. Whitehouse and Walter Flandorf succeeded by Bomar Cramer, former director of the boys' choir at the Memorial Church of the Transfiguration in Brooklyn, New York. He served until May 30, 1926, resigning to study in New York City. Miss Mary A. Sprong seems to have been the disciple of St. Cecelia who presided at the new organ until the coming of Cheston L. Heath, in September of 1926, from St. Paul's Church of Norwalk, Ohio. He had studied in Boston, New York, Paris, and Italy, and his fine influence upon the boys and the excellent choir that he developed is fresh in the memory of many parishioners. The clear young voice of Maurice Fowler and the deep bass of Paul Leslie Raymond, accompanied by the mellow reverberations of the organ are vividly recollected.

Occasional visits were made by the choir—to Trinity at Bloomington, and Trinity at Anderson on Sunday afternoon and one Sunday evening to the Meridian Heights Presbyterian Church.

[22] *Vestry Minutes*, April 7, June 1, 1924.



THE REV. FLOYD VAN KEUREN

They, also, won sincere bursts of applause in the old Caleb Mills Hall on North Street when appearing in 1930 before the Federation of Indianapolis Public School Teachers. On June 14, 1929, the choir gave an old-fashioned, burnt cork-tambourine minstrel show to raise funds for their sunburn and chigger summer camp.[23]

When Howard Stanley, a son of our rector emeritus, moved to the east, he relinquished his office of superintendent of the Sunday school and was succeeded by Frederic Krull, who was a faithful and effective vestryman for several years and whose deep, melodious voice as a soloist in the choir still vibrates in the memories of his fellow churchmen. Later, David Allerdice, Sr. carried the burden, and burden it really was. It is impossible to visualize the difficulties facing the conduct of the school. Almost slum conditions prevailed in the old, narrow, congested parish house, for the spacious rooms beneath the church were yet to come. Partial relief was effected by having some of the older classes meet in various parts of the nave of the church.

An offer of a gift of $50,000.00 from an anonymous group of citizens for the purpose of excavating a parish house under the church set into motion the most important physical improvement in the property since the building was erected, further strengthening our commitment to remain on the Circle and demonstrating the desire to be a *working* parish in addition to a worshiping one. The status of being simply a museum of Christian antiquities was not to be thought of. The first estimate of cost, as usual, proved too low, so an additional $25,000.00 was secured in pledges from the congregation. The project required extremely careful engineering and construction work, lest the whole church come tumbling down, but Robert Frost Daggett, the well-known architect, and Leslie Colvin, master builder, collaborated in an ingenious method of pouring concrete walls and underpinnings in very short sections, gradually working around the walls. This method saved the church $17,000 over an alternate method

[23]*Bulletin*, June 2, 1929.

suggested and quoted upon by another contractor. The job was completed in record time. The excavation was begun in the early summer of 1927, and in the fall our good friends the Columbia Club became host to the Church school and All Saints' Cathedral provided hospitality for the congregation. The church reopened on November 6, and the new parish house in December. This was a decisive move of vast importance to the future work of the church. Without it, the proper expanding efforts would have been impossible.

The budget covering the usual affairs for 1927 was fixed at $25,000.00—$10,000.00 to be derived from fixed income with $15,000.00 to be raised.

Early in 1926, the $500.00 bequest of Mrs. Laura Fletcher Hodges, wife of the late Dr. Edward F. Hodges, was added to the endowment fund. Dr. and Mrs. Hodges and their son Dr. Fletcher Hodges and his family were long faithful members of the parish. In October 1928, a memorial library of religious education was given and dedicated to the glory of God and "in memory of . . . Margaret Ann Ridgely," a real saint, greatly beloved by her friends and family. Doubtless God could have made a better aunt, but doubtless he never did. Two years later a new font was also given in her memory. It was designed by Ralph Adams Cram surmounted by a bronze figure of the young St. John the Baptist, sculptured by John Angel, an artist who created many of the beautiful objects in the Cathedral of St. John the Divine in New York. The old font, afterward found to have been given in memory of Bishop Talbot, was given to St. Peter's Episcopal Church, Carson City, Nevada, in the diocese of Bishop Jenkins.[24] A gift from Mr. Wood was added to the endowment fund in 1931, as was also a bequest from the estate of Charles Stone.[25]

In reporting the results of the Every Member Canvass in December, 1928, the names of contributors were recorded in the

[24] *Chimes*, Jan. 27, 1935.
[25] *Vestry Minutes*, May 11, June 4, 1931.

Bulletin (without amounts), adding additional names of later givers on subsequent Sundays. The year of 1930 ended with the parish in debt to the bank for $10,000.00 which was canceled by a group of parishioners.[26]

Among the noteworthy events of that particular cycle of time was the diocesan convention that assembled in Christ Church in January, 1928. The guest of honor was the Rev. G. Warfield Hobbs, head of the Department of Publicity of the National Council of the Episcopal Publicity Bureau. Also, a month later, Mrs. Van Keuren was made chairman of the Hoosier unit of the Women's Overseas Service League.[27] Mrs. Cora S. Morrison had been made president of the House of Churchwomen in 1925, a well-deserved honor, for Christ Church has seldom seen her equal in devotion and effectiveness.

During the rector's summer vacation of 1928, the Rev. William W. Daup conducted the services of Christ Church.[28] In October of 1929 we were honored by being made the headquarters for Synod of the Mid-West Province of the Protestant Episcopal Church. Thirteen dioceses were represented by their bishops, clergy, and lay delegates.

It may be plainly seen by the above record and verified by a study of the vital statistics of Christ Church that real progress was being made. This steady improvement was sadly brought to an end by the ill health of the rector. He was confined to the hospital for several weeks in the early part of 1929, and a relapse in September caused him to request a six month's leave of absence. It was willingly granted on a one-half salary basis.

At the request of the vestry, Mr. Van Keuren secured a sub- 1930
stitute, and the Rev. John Brett Langstaff came to preside temporarily over the destinies of Christ Church. He proved to be a fine preacher and made many friends in the parish, although to some Low Church nostrils there was a disquieting whiff of ultra

[26] *Vestry Minutes*, Sept. 22, 1930.
[27] *Indianapolis News*, Feb. 4, 1928, p. 23, col. 3.
[28] *Ibid.*, Aug. 4, 1928, p. 24, col. 2.

High Church about him. Alas, before long there developed some of those unfortunate misunderstandings that beset human flesh! An ecclesiastical bombshell exploded in our midst. Very few of our congregation troubled themselves to learn the complicated causes of the difficulties and having taken sides prematurely, more or less closed their minds to sound conclusions. Churchmanship, loyalties, and personalities were involved, in which the clergymen themselves were not altogether blameless. The atmosphere became tense with feeling that only loyalty to the church, healing time, and a gradual rekindling of the Christian spirit was able to efface.

Mr. Van Keuren had returned in time to conduct the three-hour service on Good Friday. Probably discouraged and feeling the hopelessness of the bleak situation, he accepted the position of executive secretary of the Social Service Commission in the Diocese of New York. His resignation was presented to the vestry meeting of November 10, 1930, to take effect on December 29. It was accepted with expressions of regret.

At an informal meeting of the vestry at the home of Bishop Francis on December 3, it was arranged that the bishop would act as the rector of Christ Church until such time as a new leader could be secured. He was given an honorarium of $250.00 a month for that service. The good bishop took the church under
1931 his guidance, poured oil upon the troubled waters, and controlled the centrifugal forces of disunity during much of the new year. An informal suggestion was made to Bishop Francis at that time by the vestry that Christ Church be made the Cathedral of the diocese and that he transfer his headquarters to the mother church. After mature consideration, however, he concluded that such a course would not be in the best interests of the diocese.

On June 8, 1931, Bishop Francis having given his canonical consent, a call to become the rector of Christ Church was extended to the Rev. E. Ainger Powell of St. Paul's, Evansville, at a salary of $5400.00 annually. Mr. Powell accepted, and entered upon his new duties the first Sunday in October.

CHAPTER XI

FATHER POWELL

Forward! be our watchword, . . .
Henry Alford

AN EXTREMELY DIFFICULT SITUATION faced Mr. Powell upon his arrival, but impressed by his absolute fairness to all, his insight into personalities and situations, and his obvious abilities, the congregation gradually gathered together under his leadership for another long productive period. During his seventeen years of rectorship, the Church made steady progress, the number of communicants increased 44 per cent; those confirmed 66 per cent; baptisms, 100 per cent; and the Sunday school 74 per cent, a record to be proud of.

Mr. Powell had been born in England and trained for a scientific career, but after fighting in the Boer War, changed to social and educational work in London. Emigrating to Canada, he took his seminary work, finally coming to the United States in 1906. He first officiated as rector of Christ Church on October 4, 1931. On June 3, 1934, it was announced that H. H. Gunkle had been made his lay assistant and parish visitor. He has filled that post, and later that of verger, in a most proficient and friendly manner. The Rev. C. S. Heckinsbottom became curate early in 1936, serving until his call to Columbus, Indiana, in June, 1944. He was succeeded in March, 1946 by Captain Herman Anker, who had been a chaplain in the United States Army, and who was with us until his call to Streator, Illinois, in April two years later. On October 1, 1948, the Rev. John B. Love, who, from time to time, had helped in our services, took up the work of curate. During Mr. Powell's and Mr. Love's time with us, Miss Arline Neese, ever faithful and efficient, was the rector's secretary. Albert Bell, until his retirement on pension for reason of health, was the

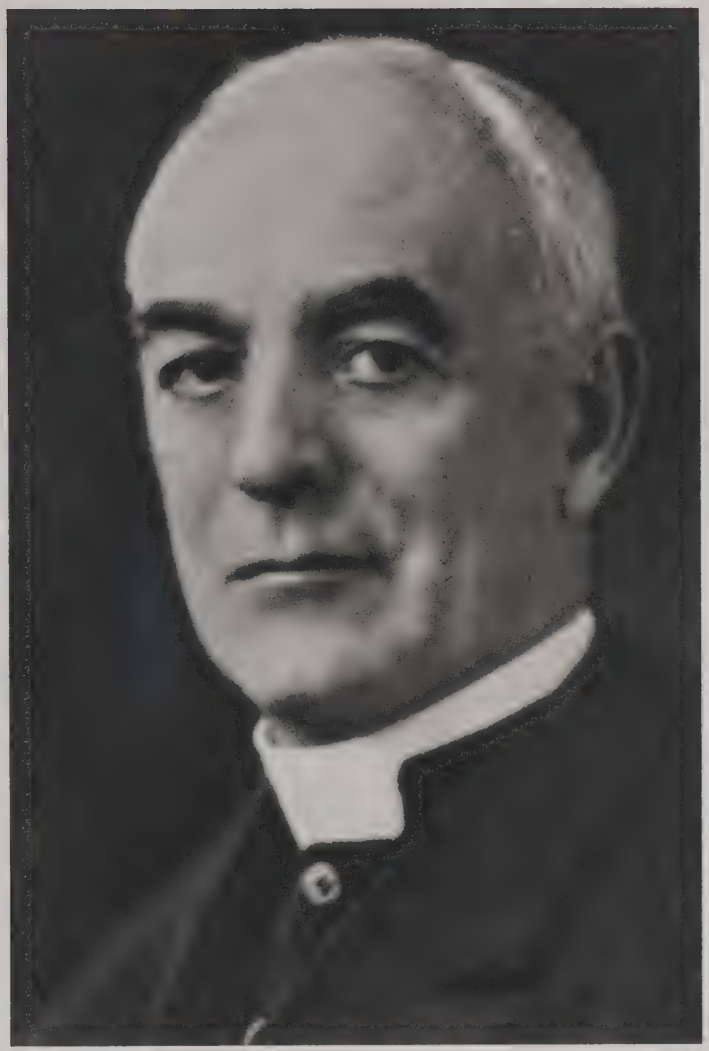
willing and efficient sexton and carrier-out of all the ideas of everyone.

The roaring cataclysm of World War II wrought changes and influences in the lives of men during those fateful years which were to be felt for decades afterwards. The prologue was the dastardly attack upon Ethiopia by Italy in October of 1935. Then followed the insane ravings of one Schicklgruber in Germany and the invasion of Poland by the Nazis, drawing Great Britain and France into the bloody maelstrom. The interlude of the phoney war followed, while preparations were being made for the crushing of decadent France and the planning of the cyclonic air raids upon Albion, turned back by "England's Finest Hour!"—the modern equivalent of Thermopylae and Marathon.

Pearl Harbor, 1941! That red rip through the reputation of our top defense command alerted Christ Church to buzzing activity along with the rest of the nation. A Red Cross unit flashed into being to meet on Tuesdays also a first aid class of thirty was enrolled to help in case of a bombing emergency. The church quota for portable altars and communion sets for army and navy chaplains was met and a collection taken at Morning Prayer on February 9, to aid British missions.

The young people of military age were the ones who made the real sacrifice for the Church. Roots were torn up ruthlessly; lovers and young families separated; homes temporarily abandoned, and plans changed before the ferocity of Mars. Surely war is the greatest of all sins. By June 7, 1942, there were thirty-one stars on the service flag of the church, by November, fifty, and before the end, whole constellations of them.

The outstanding effort of civilian war work at Christ Church was the "Social Hour" for Service Men, later known as the Christ Church Canteen, conducted from April 12, 1942 until October 14, 1945. It later reopened for the benefit of the boys in neighboring camps until the closing on the first Sunday in August, 1953, made necessary by the extensive repairs and changes in the



THE REV. EDWIN AINGER POWELL

church. Our strategic location in a region frequented by soldiers off duty, was recognized by many helpful persons who joined wholeheartedly in furnishing music and refreshments to the boys, and by many fine girls who helped them "chase the glowing hours with flying feet". The "Social Hour" for Service Men was initiated under the auspices of the Girls' Friendly Society and St. Hilda's Guild under the general chairmanship of Mrs. Lindsay Wells.

"For the following facts related to the history of this undertaking we are indebted to Mrs. Wells, who . . . throughout, officiated as its indefatigable and highly competent director. Director: Mrs. Lindsay Wells. Superintendent of Kitchen: Mrs. Fletcher Dills. Registrar: Mrs. Hannah Stuckmeyer. Supervisor of Recreation: Mrs. Edward (Bonnie Blue) La Shelle. Aides to Director: Mr. and Mrs. Norman Garwood. Assistant Hostesses: Mrs. E. Ainger Powell and Mrs. Earl Noggle. Kitchen Aides: Mrs. Bernard McDonnell, Virginia Watwood, Marguerite Meachem, Mary Lawton.

Co-Operating Churches, Organizations and Individuals: St. Paul's, Church of the Advent, the Cathedral, St. Matthew's, St. George's, The Girls' Friendly Society, St. Hilda's Guild, Woman's Auxiliary and the Sewing Guild, the Adult Bible Class, the Altar Guild, the Sunshine Club and Young People of Christ Church School, all of Christ Church."

Aiding the church people were the Phi Beta Tau Sorority, Monday Club, 7th District, St. Stephen's G.F.S. of Terre Haute, Zonta Club, Retail Druggists Woman's Auxiliary, Terre Haute YWCA Cadettes, Women's Auxiliary of the Moose, Women's Auxiliary of Traffic Club, Delta Phi Sigma Chapter, High Bidders Bridge Club, Naomi Class of Zion Evangelical Church, Beta Chapter of Theta Mu Chi Sorority, Indianapolis Unit Woman's Voluntary Service, The Volunteers, Theta Chi Chapter of Delta Sigma Kappa Sorority, Alpha Beta Tau Sorority, Employees of L. S. Ayres & Company, Ladies Traffic Auxiliary, News Boys'

Club, Flanner and Buchanan, Adolph L. Fritz, Mrs. J. F. Morrison, and other friends.

"Orchestras Contributing Their Services: Gaylen Goodwin's Orchestra, Eudella and her Highlanders, Louis Houbash's Orchestra, Bell's Sharps and Flats, Billings Band, Stout Field Band, Cliff Johnston's Band, Gertrude Butz and her Silver Dragons, Lillian Starost and All Girl Band, Lon Edison and Tech Swing Band, Jerry Kitchen's Band, Burton Roger's Band with Bob Phillips, Eleanor Williams and Band, Bob Meyers and Band, Bill Sanders and Band, P. D. Kincaid Orchestra, Dick Powers Band, Bob Baker and Band, Charles Henzie and Band, Margaret Hulcher, Accordion Artiste.

"From first to last more than 7,000 service men and women from every State in the Union signed the guest book of the Canteen and there must have been many other visitors who failed to do so. Many tributes of appreciation have come from service men and women who enjoyed the hospitality of Christ Church Parish House during the war . . ." In the later stages of the Canteen the Rev. William Weldon, priest-organist, assumed the managership of the project, to his everlasting credit, serving until his resignation when the Rev. Earl Conner became chairman of the Canteen Board.

As the city, state, and nation toiled, strained, planned, hoped, and sorrowed through the lurid and dragging days of the war, the generous workers and friends of the Canteen carried on in fair weather and foul, giving bright hours of surcease from care and worry to the boys in khaki. Through the dismal days of February, 1943, when Guadalcanal was being recovered, throughout June 6 of the following year when the dashing Allied landings in Normandy were being made, throngs crowded into Christ Church all day long lifting up fervent prayers for loved ones in jeopardy.

In December of 1944, the last quivering contortions of the dying beast were called the Battle of the Bulge, to be followed in

April by the ignominious end of Hitler and Mussolini, and by V-E Day on the eighth of May—a far different day on the Circle, before Christ Church, from Armistice Day of World War I! It was life almost as usual, for Japan was still to be conquered. The day served as a time of rededication to the terrible task yet to be done on the other side of the earth.

And then, Hiroshima. What shall we say of it? What will history say of it? What does the Lord think of it? We all wonder.

On V-J Day, either August 14 or September 2, 1945, there was little joy, for people had become disillusioned, uncertain, and longed for rest. They feared with the philosopher Dr. Whitehead "that peace had been defined as a pause between wars for enemy identification."

During all these dreadful days, the figure of Mr. Powell moved among his parishioners, encouraging, advising, working, planning and ventilating the premises with enthusiasm and appropriate humor.

On Sunday evening, February 21, the bicentennial celebration 1932
of the birth of George Washington was observed with a memorial service in Christ Church. Mrs. Frederic Krull was the chairman of the committee on arrangements, so, of course the occasion was carried out in fitting style. The Commandant at Fort Harrison sent in a color guard in charge of a sergeant. Representatives of the Army, Navy, American Legion and other patriotic societies were present. At the close of the service the Stars and Stripes and banners of the various organizations were banked in front of the altar and the National Anthem sung with spirit, accompanied by the deep reverberations of the organ.[1] Since 1947, Washington's birthday has been commemorated annually by a men's early Corporate Communion followed by breakfast and an appropriate address.

In April, 1933 after Lent the following year, regular noon 1933

[1]*Chimes of Christ Church*, February 7, 14, 21, 1932.

services were begun, continuing throughout the year except in the months of June, July, August, and September. A chapter of the Order of St. Vincent was established for the acolytes by The director general of the order, the Rev. Kenneth Ripley Forbes, of Stamford, Connecticut.[2] Mr. Powell preached the baccalaureate sermon to the graduating class of City Hospital nurses in Christ Church in May 1933 and for nine successive years thereafter.[3] The demand for the old-time Abby dolls must have been falling off, for the Sewing Guild reduced the price from six to five dollars in 1934. Obsolescence again, we suppose.

In May, a men's club was launched, starting with sixteen members, electing Roland B. Daley, chairman, thus beginning the long and proficient devotion to the Church of both Roland and Mrs. Daley. The club met in the evenings with few outside speakers. Round-table discussions on subjects more or less related to church work were very successful until January, 1936, when the club was abandoned for the same reason that the former one had been closed—namely, because there was a dwindling attendance.[4]

1935 During these years, concurrently with the fundamental work of the parish, various interesting events took place and projects were carried out, such as the pleasant visit of a dozen English boy choristers from prominent London churches, each a member of the London Choir School, directed by Carlton Borrow, an Associate of the Royal College of Organists.[5] They were on a good-will tour. Beginning June 16 and continuing through the warm months of July and August, Morning Prayer was held an hour earlier on Sunday mornings. Just how this affected the attendance is not recorded. The worst Ohio River flood in history in the spring of 1937 inspired many of the congregation to take part in rescue and relief work along the muddy swirls of the un-

[2]*Chimes of Christ Church*, March 26, 1933.
[3]*Ibid.*, May 23, 1943.
[4]*Ibid.*, January 19, 1936.
[5]*Ibid.*, Feb. 10, 1935.

controllable waters, and a generous offering was presented to the Episcopal churches in the stricken area.[6]

In 1938, the Adult Bible Class suggested the first special observance of Mothering Sunday on the fourth Sunday in Lent, beginning with an early Corporate Communion followed by a parish breakfast. It was such a success that it has become a tradition formerly enlivened by the singing of "O Mother Dear, Jerusalem" and "Blest Be the Tie That Binds." In these early days, Mrs. Powell, the charming and popular wife of the rector, made spicy simnel cakes for the breakfast, but as the attendance grew rapidly, that delectable feature had to be abandoned. The custom was to be revived later, however, when several women of the parish undertook this job, and it is again in practice today.

1938 The celebration of the Centennial Anniversary of the parish, consisting of special services of thanksgiving and a renewal of the consecration of the church to the work of God, took place in November, very appropriately during Thanksgiving week. There was Homecoming Sunday; then a parish dinner on Tuesday evening in the ballroom of the Columbia Club with a social gathering of "Dear friends and gentle hearts"; and a Centennial Confirmation Class the following Sunday. Representatives of several Christian denominations and the Jewish faith attended the dinner, extending their greetings, and altogether the objectives of the week were accomplished.

1941 The name of the Young Women's Guild was changed to St. Hilda's Guild in December, 1941. In May, 1946, Nashota House conferred the degree of Doctor of Divinity upon the Rev. E. Ainger Powell, a well-deserved distinction. The Matinee Musical Chorale practiced at the church during that winter in the tradition of our civic service.

One of the changes in the services of Christ Church that gave Dr. Powell the most personal satisfaction was the more frequent celebration of Holy Communion. All of the religious rites were

[6]*Chimes of Christ Church*, May 16, 23, 1937.

shifted to the High Church side, not extreme, but, for instance, the term Father began to be used in our congregation for the first time, sounding strange in the ears of some of the older members. Possibly the tendency of the whole present Episcopal Church is a little in that direction.

A jolly event was introduced into the calendar—the pancake supper on Shrove Tuesday of 1942. This was the day, you will remember, in the early years of Christianity, when all of the fats in the homes had to be consumed in preparation for Lent. So pancakes were made. On this occasion, the men of the Sunday school take over the kitchen and all too often, swirls of smoky vapor fill the atmosphere with the fragrance of hot grease and pancakes—much to the amusement of the women and girls.

The development of the choir under the direction of Cheston L. Heath was outstanding. After a previous rather checkered career, it was stabilized upon a high plane. At one time, even, it was thought that a larger proportion of church funds was being put into the music than should be, and a committee of the vestry was appointed to study the question.[7] No action was ever taken, though. The choir continued to sing occasionally in other churches and in colleges, and gave two performances of "The Mikado" for the benefit of the summer camp fund in February
1947 1933. A vital blow was struck the choir on February 11, 1947 by the sudden death of Mr. Heath. He had conducted the music of the church for more than twenty years in a superb manner, winning too, the respect, love and loyalty of the choir members. The sterling silver ciborium and cruets used at our credence table were given by his many friends as a memorial to him. Our talented and faithful standby, Frederick E. Weber, took charge of the music until Dr. Powell, after a long search for the right person, arranged with the Rev. William E. Weldon, curate of St. Matthew's Church, Kenosha, Wisconsin, to become priest-organist, which he did with satisfaction to all.

[7] *Vestry Minutes*, April 12, 1937.

Dr. Powell's ministry was strengthened by the wholehearted backing of many capable and generous people. Among those in the front rank were Mr. and Mrs. Charles E. Judson, he serving as senior warden for many years, as well as representing the church and diocese on all manner of committees and occasions. Mrs. Judson headed the Woman's Auxiliary most effectively, and together with Mrs. J. F. Morrison made a team that could be depended upon.

Then the Pratts. Mrs. Pratt's book, *Episcopal Bishops in Indiana* appeared in 1934. Her son Arthur D., Sr. succeeded Mr. Judson as senior warden very capably, as well as serving on the Cathedral Chapter several years, and in many other responsible positions. His years of success with the Lenten Noonday Services have shone brightly in the annals of the church. W. Dudley Pratt, another son, acted as superintendent of the Sunday school, later as vestryman, and in other capacities.

In 1940, Theodore B. Griffith was elected to the vestry in March, in the place left vacant by the death of Stewart A. Greene, who had been treasurer, and in whose hospitable home many meetings of the vestry had been held. Mr. and Mrs. Griffith very soon became interested, valuable, and hard-working members of the congregation.

Donald G. Hays succeeded Mr. Greene as treasurer. Mr. Hays was followed in that office by Richard L. Meares, a vestryman whose knowledge of finance was of great value. Richard C. Lockton contributed much to the strength of the vestry and Diocesan Council. He lately has become an "elder statesman" (in spite of his youth), and can always be depended upon to put over difficult and important projects. William W. Knight, as vestryman and junior warden, won respect and affection. His heroic and Christian attitude during his last illness was a source of inspiration to his friends.

In the choir, in the early years of Dr. Powell, and even before, Milton Dills, leading boy soprano, should be mentioned. Wil-

liam B. Robinson, who retired as tenor soloist in February, 1944, had delighted us for fourteen years, missing only one service and three rehearsals in the entire period.

Of the prominent visitors that Christ Church has welcomed, the name of the Most Reverend and Right Honorable William Temple, D.D., Archbishop of York and Primate of England, heads the list. He was in Indianapolis attending the Student Volunteer Convention at the close of 1935,[8] and was the guest of honor at a luncheon at the Columbia Club. He became Archbishop of Canterbury in 1942.

Among the memorable sermons delivered around this time were those of Bishop Abbott of Lexington; the Rev. Ray Everett Carr of Chicago; Bishop Casady of Oklahoma and Missionary Bishop Jenkins of Nevada (the father of our Mrs. Frederick W. Mitchell); Bishop Rogers of Ohio; and Bishop Scarlett of Missouri.

During the rectorship of Dr. Powell, the Lord gave us many new and devoted members, but He also took away an appallingly long list of aging stalwarts. Martin Rehfuss, Jr., died in 1931, Laura McDonough in 1932. Mrs. J. K. Lilly passed away in 1934, and her husband, a perennial "anonymous" donor to all efforts of the church, in 1948. The funeral of the Rev. James D. Stanley, our benign rector emeritus, was held in the church November 19, 1937.

Resolutions was passed and sent to Bishop Francis by the clergy and congregation at the annual meeting on January 11, 1939, expressing " . . . sympathy . . . in his long continued illness." He "took up his new work" on Monday, February 13, after heroically facing tragic circumstances that several Christ Church members were privileged to reassure him about. In March of the same year at St. Petersburg, Florida occurred the death of our veteran former senior warden Charles E. Judson, who had, anticipating extended absences, resigned before going

[8] *Christ Church Chimes*, Dec. 22, 1935.

to Florida in 1937. He was not long survived by his friend and fellow vestryman J. F. Morrison.

The year 1940 saw the sudden departure of Stewart A. Greene and the passing of Mrs. Ethel Johnston Hurty, our oldest communicant at the time, she having been confirmed 69 years before by Bishop Talbot.

The tragic deaths of Mr. and Mrs. David W. Allerdice and their youngest son, Anthony, and of vestryman Walter F. Delbrook were mourned in 1941, and in the next year the irreplaceable Mrs. Sarah S. Pratt left us. Thomas V. Bird was taken in 1944 and Albert G. Welk in 1945, leaving worthy wives, perennial benefactors to the parish. In the last years of the nineteen-forties, we lost Mrs. Walter Bozell who so capably and generously inspired the Girls' Friendly Society and the Woman's Auxiliary; and vestrymen William W. Knight and Ross Manley. It seems that the loss of such forceful leaders might very well have seriously affected the successful continuance of the church, but the flourishing Tree was not entirely girdled and its divine vitality carried on. During the prolonged depression of the thirties, many of the idle architectural brotherhood were employed in the survey of American Landmarks, and as one result, eighteen sheets of the plans and elevations of Christ Church were filed in the Library of Congress, being one of twenty-eight Indiana landmarks so honored.[9]

As to the physical property, the window frames were repaired and painted and the cushions and kneelers rejuvenated at the end of 1936 and the early part of the next year. Also, new vestments for the choir were acquired. (Someone asked where the surplices were and was told that there were none, only deficits!) The pulpit was moved to the south a bit and elevated about two feet in the interest of better acoustics.[10] In 1949, new thermo-

[9] *Indianapolis Sunday Star*, Feb. 28, 1937.
[10] *Vestry Minutes*, Nov. 9, 1936.

static controls were installed at a cost of $710.00, and the walls thoroughly cleaned.[11]

Very soon after Dr. Powell's coming to us, he, the wardens, and the vestry were confronted by the financial crash which lasted several years in spite of the so-called pump priming. Money problems were as thick as the sores of Lazarus. By the first of January, 1933, it appeared that a reduction of church expenditures should be made and so the contribution to the General Church Fund was cut $1,272.00; salaries $1,060.00, posters and advertising $468.00; and laundry $150.00, a total of $2,950.00 annually.[12] Unfortunately, it was not until February, 1944, that all salaries were fully restored to their former amounts, and not until the late thirties that the budget again equaled its former level. Later it increased each year, reaching the sum of $39,257.00 in 1948, Dr. Powell's final year.

Until October 12, 1942, the endowment fund of the church had been invested in government bonds, but at that time, consistent with the best practice in handling educational and other trust funds, it was decided by the vestry to put a reasonable proportion of the fund into sound investment trust stocks whose capital consisted of equities. The declining purchasing power of the dollar had put a different complexion on conservative financial policy. Since the change, the measure has proved to be of great value to the church.

On March 9, 1943, Dr. Powell's salary and allowances were were increased to $7,000.00, as of January 1, of that year.

A generous bequest of $10,000.00 from the Sloan estate, the family of the successful pioneer druggist, was invested in February, 1933. Late in 1942, a sum of approximately $40,000.00 was also added to the endowment through the sale of a house on North Meridian Street formerly presented through Spann & Company. This was followed a year later by a gift to the same

[11] *Vestry Minutes*, May 10, 1949.
[12] *Ibid.*, Jan. 9, 1933.

fund of $25,000 from Mrs. J. K. Lilly, Sr. On February 21, 1943, The Girl's Friendly Society gave a new Bible, replacing the worn one that probably had been used for seventy years or more. In May, 1946, $15,000.00 was given anonymously for the purpose of acquiring a home for the curate. In late 1948, Mr. and Mrs. Theodore B. Griffith gave silver candlesticks for the children's altar, dedicated to the memory of Cecelia Mansur Stalnaker, and later a portable altar service for the sick. Mrs. Jesse Cameron Moore presented fifty new metal chairs and had repaired about fifty more. Surely all this is valid proof of the dedication and interest of the congregation.

In the broader field of the diocese, Christ Church carried her share of the productive work. When the Layman's League was organized in 1947, Arthur Pratt was chairman of the committee on arrangements for the initial luncheon at the Columbia Club and Archie N. Lawson was an early leader of the league. Dr. Powell, in line of duty, but against his better judgment, became a trustee of Canterbury college at the beginning of that venture. This ill-fated venture of the Dioceses of Indianapolis and Northern Indiana had a bad bottoming and was undertaken without realizing the financial obligations involved. After a few months of starvation, the school closed its doors.

In the fall of 1938, Bishop Francis, from what proved to be his deathbed, requested the election of a bishop coadjutor, so that he would have the satisfaction of seeing a worthy successor prepared to take his place without delay. There was some suggestion at the time that the Dioceses of Northern Indiana and Indianapolis, neither of them too strong, be combined under the leadership of Bishop Gray of the former body. Serious consideration of this was prevented by two things: the appeal of Bishop Francis, so desperately ill, and the clergy of the latter diocese strenuously objecting to the High churchmanship of Northern Indiana. A special convention met at the Church of 1938
the Advent (now Trinity) in Indianapolis on October 26. The

Rev. Richard Ainslie Kirchhoffer, rector of Christ Church, Mobile, Alabama, was elected Bishop Coadjutor of the Diocese of Indianapolis on the second ballot. He was consecrated by the Presiding Bishop, the Rt. Rev. Henry St. George Tucker, and five other bishops on February 8, 1939, at St. Paul's Church, Indianapolis, just five days before the death of Bishop Francis. His consecration was followed by a luncheon of four hundred at the Columbia Club. A reception of welcome planned to be held at the Art Association for Bishop and Mrs. Kirchhoffer was canceled on account of the desperate condition of Bishop Francis.[13]

In the fall of 1948, Dr. Powell's time was running out. He had a slight stroke a year or two before that kept him from duties several weeks, but subsequently with characteristic pluck and determination he had carried on as before. His was quite a striking figure—tall, with a military bearing, regular features, a handsome head with sparse, close-cropped gray hair, the piercing eyes indicative of a positive character. His was no "rolled-umbrella" nature, but a man to be listened to in any body of citizens. In the pulpit his sermons were logical, persuasive, and fearless. He loved to gore sin in all its forms. His eyes would flash, and his lips curl with scorn, or his eyes smile in the softer passages. He was held in high esteem and loved by his congregation.

Having been inspired by Dr. Powell, David Craig Patrick and Robert Roy McMurtry, who had served as choir boys and acolytes, decided to enter the ministry. They both entered Nashota about this time and were consecrated to the diaconate in Christ Church. These two young men, in the order named, were the first sons of Christ Church to enter the ministry. Mr. Patrick is now serving as rector of St. Phillip's in Joplin and Mr. McMurtry is vicar of St. Ann's Church, Woodstock, and Christ Church, Harvard, Illinois.

Dr. Powell was siezed with illness again in September and met

[13]*Chimes of Christ Church*, Jan. 15, Feb. 12, 1939.

death at the Methodist Hospital, in Indianapolis, with composure and perfect confidence. Those few of his intimate friends privileged to be near at his passing will never forget how close to Divinity it all seemed.

His funeral services in Christ Church were in charge of Bishop Kirchhoffer, who read the Burial Office. His great friend, the Rt. Rev. Benjamin F. P. Ivins, Bishop of Milwaukee, celebrated the Requiem which followed immediately. The Rev. William Burrows of St. Paul's Church also assisted. The Bishops of Northern Indiana and Fond du Lac were in the sanctuary. The church was full of sincerely mourning people. His ashes were buried in Martins Ferry, Ohio, the former and present home of Mrs. Powell.

Upon the death of Dr. Powell, in September 1948, the vestry immediately set about choosing a successor. In sessions with Bishop Kirchhoffer, it became evident that it was the general desire to invite an unusually strong man of experience to take charge of this important parish. That the purpose was to secure an outstanding person was soon proved by several of the men suggested being elevated to such high posts in the hierarchy of the Church as to be completely out of our reach. Several weeks of delay resulted, and during this interlude, the Rev. John B. Love, our curate, preached such good sermons that many began to think possibly he was the man for the place and should be seriously considered.

As time elapsed, it became more evident to the vestry that, although Mr. Love had many good points, a rector of more experience in large parishes was called for to serve best our particular needs, and so Mr. Richard C. Lockton, one of our vestrymen, was sent to the General Convention in San Francisco, instructed to report upon several outstanding men who seemed to take leading parts in the discussions. Upon his return, he recommended two men, one of whom was the Rev. John P. Craine, rector of Trinity Church, Seattle, Washington. For this

suggestion, the members of Christ Church, Indianapolis, owe eternal thanks to Mr. Lockton, as subsequent events have proven.

The vestry, feeling deeply their heavy personal responsibility to serve God through the Church in the most effective way possible, decided to ask Mr. Craine to visit Indianapolis in order to meet him and to have him see the opportunities offered by the unique situation of Christ Church. He came, made a most favorable impression, and was invited by the vestry to become our rector. This call he later accepted.[14]

Immediately, as was perfectly natural, the close personal friends and admirers of Mr. Love were very much disappointed and upset. At once many false rumors circulated, even to the extent that the vestry intended to make a clean sweep of the entire church staff. Such steps as these were, of course, never thought of.

Our priest-organist, Mr. Weldon, performed invaluable service in efforts to dissipate the black storm clouds and to bring about a better understanding to all concerned. In spite of this, a petition signed by about half the members of the congregation was sent to Mr. Craine asking him not to accept the call to our rectorship. Fortunately for the future welfare of the Little Church on the Circle, Mr. Craine had by this time burned his bridges in Seattle and after assurance from the vestry that many who had signed the petition had done so without full information, came on to Indianapolis.

The method of securing new rectors in the Episcopal Church leaves much to be desired. There are too many chances for unfortunate disagreements among the parishioners. This result probably is one of the disadvantages of the democratic, or rather, representative form of management, and must be accepted as a weakness inherent in the best method yet discovered for conducting human affairs.

[14]*Vestry Minutes*, Dec. 6, 27, 1949; Jan. 13, 1950.

For a time, strained relations, hurt feelings, pride, etc. appeared to be the ruling passions in the church but we have subsequently felt that much of this was an indication of vigor rather than of bad feeling. Again loyalty to the Mother Episcopal Church of Indianapolis; Mr. Craine's deft handling of the delicate situation; and the obvious fitness and ability of himself and his chosen staff to lead us to superior heights won the field and gradually rallied the congregation into a most active, able, and devoted group. A new dawn broke with only a few straying from our membership.

CHAPTER XII

THE PRESENT RECTORATE

> We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth;
>
> *II Thessalonians 1: 3*

1950 THE YEAR 1950 was a period of painful and confused transition for the parish of Christ Church. Beginning with the disappointment of the proponents of Mr. Love, the determination of the vestry to fulfill their grave responsibility to secure strong leadership under the experienced Mr. Craine, and crosscurrents of misunderstanding running in several directions, the situation was rather grim.

The announcement of the coming of Mr. Craine from Trinity Church, Seattle, was made on February 5. Mr. Love resigned in May and was voted a year's salary from June 1, 1950. At the same time, in appreciation of the difficult and trying position that Mr. Weldon had so successfully occupied, with fairness and loyalty to everyone, he was given a month's vacation with salary and a bonus of $500. Mr. Craine was a native of Cleveland, and had graduated from Kenyon College in 1932, and from Bexley Hall three years later. Later, he was given the degree of Doctor of Divinity by his alma mater and made a trustee. After two years in Cleveland (his last seminary year and the first in his ordained ministry), at St. Mark's then at St. Philip the Apostle, he went as curate to Trinity Church, Santa Barbara, and later became rector of Trinity Church, Oakland, in 1938. Thence he went as canon to Grace Cathedral, San Francisco, and finally to Trinity Church, Seattle, before coming to Indianapolis.

He served on the Diocesan Councils and Standing Committees of the Dioceses of California and Olympia, and was editor of

the diocesan magazine, *Pacific Churchman*, in California. He has been a deputy to four successive General Conventions. A complete revision of the constitution and canons of the Diocese of Olympia were prepared by him. He had always taken an active part in civic enterprises.

The institution of the new rector took place on Trinity Sunday, June 4, at four o'clock in the afternoon, Bishop Kirchhoffer conducting the ceremony. It was followed by a reception at the Columbia Club, generously attended by the congregation, many of whom, with unerring instinct, placed fidelity to the old Church and to Him who founded it, above personal loyalty to any particular clergyman. Confidence in Mr. Craine grew from his very first service, for, like his Lord, "he spoke as one having authority."

In Christian symbolism, the crane represents "vigilance, loyalty, good life and works, and good order in the monastic life,"[1] a list of only some of the virtues we have since learned to attribute to Dean Craine.

The latter half of the year was devoted to preparing solid foundations, both spiritual and physical, for forwarding the Church's work.

As to the staff, in August, the Rev. Frederic Peter Williams, the former associate of Mr. Craine in Seattle, definitely accepted the same position at Christ Church, coming to us on October 1. Mr. Williams was born at Providence, Rhode Island, received his formal education at the Moses Brown School, Brown and California Universities, and the Church Divinity School of the Pacific. After a diaconate of two years, he was ordained priest and began serving as assistant to the rector and as choirmaster at St. Mark's, Berkeley. After four years at that post, he became associate rector at Trinity Church, Seattle. From there, as has been stated, he came to Christ Church. He married Miss Mar-

[1]George Ferguson, *Signs & Symbols in Christian Art* (New York: Oxford University Press, 1954) p. 9.

jorie Smith in 1939, a person much admired, and they have a son, Peter, who is of the same stripe as his parents.

As to the other staff members, Miss Neese's title was changed to parish secretary, and Miss Emily Craine became the rector's secretary.

In the fall, our bylaws, being entirely antiquated, were redrawn by the rector and John G. Rauch, attorney, then a relatively new member of the congregation who has served the church with gladness and ability. One of the best improvements in the new bylaws was a provision for a rotating vestry, three to be elected each year into a body of nine, and none to succeed himself without a time interval. This plan broadens interest and knowledge of church affairs and provides a continuous flow of new blood.

On October 17, the first joint meeting of the vestry and council took place, the council being created to inform and to intensify the interest of more men, especially the younger ones. Thirty-two men attended this meeting. Lord Beaconsfield held that a political "party is lost if it has not a constant reinforcement of young and energetic men." This principle applies to all human institutions.

In November, the first assistance given outside the parish for several years was accorded St. George's Mission in Indianapolis, which was struggling on a rocky road. This help developed into a success story, with Mr. Craine and the Rev. Earl L. Conner as heroes. The latter, in a relatively short time, transformed the mission into a full-fledged parish.

Near year's end, A. Allan Harlan was recommended for Holy Orders and Robert McMurtry was approved to the Standing Committee of the Diocese as being worthy to pass from the diaconate to the priesthood.

The resignation from the vestry of Frederick G. Clark on account of leaving the city was deeply regretted by his associates.

The resignation of Richard L. Meares, who had so effectually and fruitfully served as treasurer of the parish for more than seven years, was a crowning disappointment of the year of 1952. He and his charming wife moved back to North Carolina after his retirement from business here, leaving many friends and admirers in Indiana. He was succeeded in the office of treasurer by Arthur E. Kelly.

In the fall of 1952, Mr. Weldon received a call from St. Paul's Church, Indianapolis, which he accepted to the disappointment of the choir and his many friends in the parish. His place as organist and choirmaster was temporarily filled by the ever-dependable Frederick E. Weber.

The rector and vestry, convinced of the importance of the ministry of music and the boys' choir, expanded the music budget and sought an outstanding young organist. They were extremely fortunate in arranging with Robert L. Hobbs to fill the post. He had grown up in a boys' choir at Westfield, New Jersey, had studied music in New York, was an overseas veteran of World War II, and had been choirmaster and organist at St. Mark's Episcopal Church in Louisville for five years. He has brought both the music and discipline of the choir to a very high point. In addition, Friday noon organ recitals have been added and Christ Church has found a ready response from the organists and choirmasters of the city and others interested in this kind of ministry.

Long-standing traditions also have been observed, for annually the Christ Church choir goes to the Indiana University hospitals on Christmas Eve and on Easter Sunday morning. They go in busses after the 5 P.M. Carol Service on Christmas Eve and the 6 A.M. Choral Eucharist on Easter. They wear their vestments and on reaching the hospitals are divided in two groups. Each group is led by crucifer and torch bearers as they march through the hospitals for the caroling.

Words of praise must be given to the family choir carried at

first under the devoted and good leadership of Lloyd E. Cast, Jr., who provide the music at the 9:30 Sunday service. Originally, Mr. Weldon created this choir exclusively of girls, but Mr. Hobbs strengthened it by adding the boys and such men as were available. The boys of both choirs are required to attend Sunday school, and since the majority of them previously belonged to no church, it is a fine missionary project. Many of them are confirmed and some have become acolytes, and have gone on further in their church life. Any account of the choir would not be complete without high tribute to Mrs. Welk who for so many years was choir mother extraordinary.

Turning to secular matters, the leaded glass windows had become distorted by age, so a fund was raised for their repair and cleaning, most painstaking work, requiring many months to accomplish. Their renewed radiance was surprising. The purchase of a rectory, the first choice of Mr. and Mrs. Craine at 3665 Washington Boulevard, was completed in May, 1950, making a most comfortable, creditable and useful home for our rector and his most attractive family. Mrs. Craine was a Southern California girl, and the Craines brought to Indianapolis their two small daughters, Susan, who was born in San Francisco, and Elizabeth, who arrived in Seattle. In September after reaching here, John Pares, Junior, joined the family—making an altogether delightful group. It has been observed in the Episcopal Church that young rectors with young families usually attract young people to their congregations—a very healthy situation.

Mr. Williams acquired a car for his work here, and a little later he was given a $300.00 allowance to help in its maintenance. In December, not depending altogether on the intercessions of St. Florian for protection against fire, the insurance on the church and contents was raised to $350,000.00, and less than a year later increased to $377,000.00. The constant increase of reproduction costs has to be constantly kept in view.



THE PRESENT DEAN AND CLERICAL STAFF

Left to right: The Rev. Reese F. Thornton, The Rev. Frederic P. Williams, The Very Rev. John P. Craine, The Rev. Earl L. Conner

Feeling that the allowances furnished by the Church Pension Fund were not adequate to reward long services of the church staff, around $78,000.00 was established as a trust fund in custody of the American Fletcher National Bank and Trust Company for the purpose of providing total disability benefits, pensions, and term of service allowances to present and future full-time members of the staff. The amount was later increased by more than $12,000.00. Wholesome satisfaction is taken by the congregation in this fund.

Beginning to get the feel of the parish and its people, the new clergymen, wholeheartedly backed by the vestry, took purposeful steps toward strengthening the church. The threat of fire to the old edifice had been assailing us like a harpy for years, so at long last an automatic sprinkler system was installed throughout the parish house, which was not of fireproof construction. 1951–55

It was then determined to go to the aid of the devoted women who had prepared myriads of meals on very antiquated kitchen equipment. Mr. H. G. Simon, a man well versed in the best practice of planning such kitchens, very kindly made an up-to-date layout and offered suggestions for the selection of proper stainless steel gear, resulting in a gleaming, well-arranged commissary department. A modern philosopher has said: "A good cook . . . cooks to the glory of God." The members of St. Martha's Guild are certainly good cooks!

The external appearance of Christ Church is a gem of Early English Gothic, well-balanced and pleasing in every symmetrical proportion. It has exquisite grace, "that subtle thing that seems to be the smile of a contour, the soul of a form, the spiritual physiognomy of matter." J. D. Forbes, the biographer of William Tinsley, the architect of Christ Church, has this to say: "Christ Church, which would be so much at home in rural England, stands at one of the busiest intersections of today's downtown Indianapolis and is surrounded by towering modern business buildings, but its dignity is so assured and its proportions so

satisfying that it loses nothing through being in this man-made canyon. It is the steel-and-concrete giants that look uncomfortable in the juxtaposition."[2]

The interior of the church, though, was not at all in keeping with the architectural period of the exterior. It had been redecorated in the 1900 Tiffany period, and while beautiful in itself and through long association, and well beloved by the congregation, it was dark, somewhat gloomy, and had been allowed to become rather drab and neglected looking. So, after extensive and detailed discussion and thought, and having secured the ideas of several top-ranking church decorators, it was decided to retain Robert Rambusch, of New York, for the proper embellishment of the nave, transept and sanctuary.

At a special vestry meeting on November 20, 1954, the following motion was unanimously adopted:

"1. That we proceed with the redecoration of the church and parish house promptly;

"2. That Mr. Rambusch be asked to prepare parish house instructions and local architects are to work with them for their accomplishment;

"3. That Mr. Rambusch be authorized to proceed with plans, etc. for redecoration of the church;

"4. That if, as a result of advice from Mr. Rambusch and after further study and consideration, it is found that windows over the altar are to be removed, we so authorize;

"5. That if it is found best to replace the center baptistry window, we so authorize;

"6. That if the Sudlow memorial windows are removed, other memorials will be placed in their name.

"7. That in order to pay for this work the Rector be authorized to write to parishioners and give them an opportunity to contribute."

The entire parish house, also, needed attention badly, so George R. West, a local architect, was asked to draw plans to improve the premises and to bring the property up to the point of being worthy of its divine mission in the heart of the city. It

[2]J. D. Forbes, *Victorian Architect—The Life and Work of William Tinsley* (Bloomington: Indiana University Press, 1953), p. 93.

was determined, also, to secure the services of Leslie Colvin and his son Leslie B. to conduct the building operation.

The original intent had been to spend a sum not to exceed $50,000.00 on the rehabilitation, but estimates soon showed that what should and must be done would involve a major fund-raising effort. Careful investigation resulted in the employment of the Wells Organization, who for a reasonable fee of $5700.00 submitted a plan and superintended its execution by which cash and pledges, the latter extending over a three-year period, were secured to the amount of $254,756.50. Church people did the work of solicitation which to many seemed an Herculean task and many were the secret doubts as to the wisdom of some of the plan's ramifications. But we went ahead in high faith, and that faith was fully justified. Under the chairmanship of Richard C. Lockton, and division heads Wendell Barrett, Roland B. Daley, George J. Deeb, Jr.; and with Theodore B. Griffith as chairman of special gifts; and with the effective help of many other earnest churchmen, a mighty blow was struck for Christ Church.

The most stirring event in the fund raising campaign was the outpouring of the church members to the "Venture into faith for a greater Christ Church" dinner held at Butler University on the evening of May 27, 1953. The buoyant and fervent spirit there justified Robert Louis Stevenson's claim that mankind was never so happily inspired as during the cathedral-building age. Then, and all during the work, we felt at least symptoms of the enthusiasm that St. Francis must have had while repairing the Church of St. Damian at Assisi.

Some additional major projects were undertaken. The old Casavant organ had not been satisfactorily repaired the year before and was also out-of-date. In order to further encourage Mr. Hobbs in his wonderful strides with the music, a Möller organ, considered by him to be the best being made, was contracted for at a price of $48,000.00. The old instrument was sold to the Meridian Heights Presbyterian Church. Memorial win-

dows to Dr. Powell and Bishop Kemper to be placed in the north transept necessitated the changing of the center memorial window to Nora Anna Hugo in the interest of harmony. The replacing one carries the same dedicatory wording as the former. These three windows are of the type most often placed in early English churches.

The period of reconstruction was a very trying time for everyone, especially the church staff who had to work in dusty, topsy-turvy surroundings. During the worst of it, Mr. Craine and Mr. Williams had their offices in the Columbia Club, and the younger children of the Sunday school met for many Sundays as guests of the same good neighbor. During the painting of the nave, the whole vast vault was filled with iron scaffolding, the congregation and choir dodging in and out of the many iron stanchions. Not one church in a hundred would have attempted to hold services amidst such conditions, but our staff would not consider closing the church. A temporary altar was erected just in front of a supposedly dust-proof drapery concealing the sanctuary while the new organ and choir stalls were being installed and the sanctuary redecorated. St. Paul's Church kindly loaned their electric organ to us.

The work on the parish house began in the fall of 1953, and the church proper in the following January. Such reconstruction is necessarily very slow as situations cannot be foreseen and have to be dealt with as the work progresses. In spite of the efficient and painstaking efforts of George R. West and Bert Colvin, it was on April 10, 1954, Palm Sunday, that the complete redecoration of the church proper was first seen by the congregation.[3] The inner doors were red, to symbolize the entrance of the Holy Spirit; the ceiling blue (as it had been originally) representing heaven; the gray walls of the nave resemble those of old cathedrals. There is more rose in the gray of the walls of the transepts, helping to lead to the bright red of the chancel, the traditional

[3] *Indianapolis News*, April 10, 1954, p. 5, cols. 2–3.

color in Christendom symbolizing the Holy Spirit. All decorations focus attention upon and emphasize the supreme importance of the altar. The frontispiece of this volume shows what an inspiring and uplifting effect has been attained.

An echo from early days is the beautiful "Madonna and Child with St. John" in the parish house, painted by our early vestryman Jacob Cox and presented by the Art Association of Indianapolis.

It was much later in the year before all the details in the entire church edifice were completed.

Discovery was made that the slate on the spire was worn and loose, endangering persons passing on the sidewalks below. It was necessary to spend $6,872.00 for a treated sheet copper covering and necessary involvements. The Chi Rho finial, the device of Christ, that had become weakened by age, was replaced in addition.

A Schulmerich electronic carillon, the equivalent of twenty-five English bells and sixty-one Flemish bells, given as a memorial to Mr. and Mrs. Josiah Kirby Lilly, Sr. rang out clear-toned familiar hymns and jangling changes in May, played by Professor Arthur Bigelow, bellmaster of Princeton University.[4] The old chimes were left intact and are played occasionally.

The new organ was dedicated along with the other gifts and memorials October 10. The dedicatory recital, with a program by Edward Linzel of the New York Church of St. Mary the Virgin,[5] was played October 12 in the presence of the Indianapolis Chapter of the American Guild of Organists and the Indianapolis Choir Directors Association.

Altogether, almost $300,000.00 was spent on the renovation, and, as was to be expected, there were some of the communicants who so thoroughly disapproved that they withdrew, but their number was "exceeding small," and as a whole, the mem-

[4] *Indianapolis News*, May 13, 1954, p. 1, col. 8.
[5] *Indianapolis Star*, Oct. 7, 1954, p. 34, col. 6.

bers approved the changes with remarkable unanimity and were drawn even closer together into a vital parish family through pride in the achievement. Now at last the church was lovely and harmonious Early English, a worthy offering to the glory of God.

At the annual diocesan convention in Terre Haute on May 3, 1953, it was announced that approximately $1,000,000.00 in securities had been given to the diocese by an anonymous donor. The first charge upon the expected income of $30,000.00 annually was to be whatever sums might be necessary in the future for the support and maintenance of Christ Church on the Circle at Indianapolis. If not so needed, it could be used for general diocesan purposes. The suggestion was made that Christ Church, being the Mother Episcopal Church in Indianapolis, might well be chosen as the Pro-Cathedral of the diocese. The thought immediately struck responsive chords in the convention and resolutions so ordering were adopted.

This brought another notable event, on Sunday, October 10, 1954—the institution of the church as Pro-Cathedral of the Diocese of Indianapolis, and dedication of the renovations, memorials, and gifts. The festal color used for the day was white and the Collect, Epistle and Gospel for the "Consecration of a Church," were authorized by the bishop. The day began with the regular celebration of Holy Communion at 8:00 followed by a breakfast. At 9:30 the Family Festival Service was addressed by the Right Reverend Lauriston L. Scaife, D.D., Bishop of Western New York, a wise and eloquent friend of the parish. The offering of the prayers of dedication was incorporated in the 11 o'clock Holy Communion Service, the preacher being our generous adviser and friend, the Very Reverend James A. Pike, J.S.D., and the celebrant our rector, Mr. Craine. At the coffee hour, after the service, the congregation enjoyed an informal meeting with our distinguished guests.

The dedicatory recital for the carillonic bells was played by

Professor Arthur Bigelow of Princeton University, at 4:30, the program consisting of familiar hymns, melodic changes and some of the tunes of Stephen Foster, favorites of the persons in whose memory the chimes had been given.[6] Large groups of approving and delighted listeners gathered on the north side of the Circle.

The Cathedral Institution Service at six o'clock was a strikingly colorful and impressive occasion. A procession, preceded by the Cross, issued from the south parish house door and proceeded to the west entrance of the church. The bright vestments of the visiting bishops and the clergy, the academic gowns and brilliant hoods of the educational leaders, with the surplices and new purple cassocks of the choir, contrasted with the business suits of the architects, craftsmen, contractors, civic leaders, wardens, vestrymen and proctors, who filed into the church to reserved places. Then with earnest prayers, praises and giving of thanks so nobly expressed by the Book of Common Prayer, Christ Church, as the Pro-Cathedral, assumed new responsibilities and duties toward its neighbors and its diocese. Dean Pike of the Cathedral of St. John the Divine of New York presented a handsome verge to Dean Craine, the staff indicating his new office.

As marshal, or master of ceremonies at the dedicatory services, the Rev. Mr. Conner deserves our praise and compliments, for every detail was carried out perfectly.

As a result of Christ Church becoming the Pro-Cathedral, new titles for all the clergy were necessary. The Rev. John P. Craine, of course, became Dean of the Cathedral; the Rev. Frederic P. Williams, Canon Preceptor; the Rev. Reese F. Thornton, Canon Missioner; and the Rev. Earl L. Conner, Canon Bursar. Seven proctors were appointed, four from other parishes in the diocese and three from Christ Church, to govern the relationship between the diocese and the parish of Christ

[6] *Christ Church Chimes*, October, 1954.

Church, their respective privileges, duties, and obligations. They were: Mr. Alexander Bracken of Muncie, Dean John W. Ashton of Bloomington, and Dr. W. A. Jamieson and Messrs. Theodore B. Griffith, Richard C. Lockton, W. I. Longsworth, and Eli Lilly, of Indianapolis.

Even before Christ Church had been given the responsibility of widening her activity and influence in the diocese, she had already been quietly and effectively at work with missions. The encouragement of St. George's Mission in Indianapolis has already been mentioned. St. James' at New Castle was materially assisted in 1952. The Christ Church clergy for some time took responsibility for the services for St. Augustine's, Danville, with our rector directing its organization as a mission. At Elwood, St. Stephen's was helped in 1953, followed by the establishment of the new St. Mark's in Plainfield, and St. Luke's in Shelbyville, surely a creditable record for so short a time.

Since Mr. Craine came to us, six men have been sponsored as postulants for Holy Orders. The candidacy of A. Allan Harlan was endorsed in December 1950. He at present is at St. Andrew's, Greencastle. Delbert Raymond Chatreau was recommended to Bishop Kirchhoffer in May, 1951, ordained to the diaconate at Christmas time in 1952, and to the priesthood in June, 1953. He is now rector of Christ Church at Madison. Wayne S. Shipley graduated from General Theological Seminary in 1955, and is now curate of St. Paul's, Evansville. Bruce Wheeler, Edward Waldron, and Irwin Richard Smith were approved as postulants for Holy Orders in 1954 and 1955.

We have been inspired and helped by a number of notable visitors. Among these, we are especially indebted to Bishops Stephen F. Bayne, Jr. of the Diocese of Olympia; Lauriston L. Scaife of Western New York; Richard S. Watson of the Missionary District of Utah; William F. Lewis of the Missionary District of Nevada; J. Wilson Hunter of the Missionary District of Wyoming; Wilburn C. Campbell of West Virginia; Nelson M.

Burroughs of Ohio; Thomas H. Wright of East Carolina; the retired Bishop of Ohio, Beverley D. Tucker; and last, but by no means the least, the Very Reverend James A. Pike, Dean of the Cathedral of St. John the Divine in New York City.

With the outbreak of the Korean War, the Christ Church Canteen was reactivated and, on account of the huge training camps in the vicinity, was much more largely attended than during World War II.

The records show that during the first year, over 15,000 men attended, the same rate keeping up until the Canteen was necessarily closed for the redecoration of the church and parish house. Mr. Weldon supervised the Canteen at the beginning and until his departure to St. Paul's, then Mr. Conner assumed the duties, both doing splendid work. The noble girls and women, without whom the Canteen would have been a flat failure, deserve the highest praise. The value of the gracious service that they gave to the boys in uniform is incalculable and the many grateful expressions from them was ample reward.

High praise and full credit should be given to many organizations and persons who gave service, entertainment, and money toward the success of the Korean War Canteen. A list of them follows:

From Christ Church: Woman's Auxiliary, Circle Class, Kemper Club, and the following Guilds: St. Mary's, St. Christopher's, St. Hilda's, Sewing.

From Trinity Church: St. Martha's, St. Francis', and St. Margaret's Guilds.

From St. Matthew's: Woman's Auxiliary, and St. Anne's Guild.

From other Churches: St. Paul's (Episcopal), All Saints' (Episcopal), St. George's (Episcopal), Linwood Christian, Susanna Circle, Broadway Methodist, Dorcas Society of Henninger Methodist.

Other Organizations: Phi Gamma Tau Sorority, L. S. Ayres & Co., Zonta Club, Bell Telephone Co., Daughters of Union Veterans Civil War, U.S.A. Cadets of the Indianapolis Servicemen's Center, Christ Church Canteen Hostesses (from all over the city and all creeds and nationalities), Lyric Theatre, Ward Dance Studio, Men's Glee Club of the Kiwanis Club,

Trimble Realty Corp., Stewarts' Incorporated, Indiana Lumbermen's Mutual Insurance Co., Lincoln Chiropractic College, Insley Manufacturing Co., "The Cardinal" (newspaper of Camp Atterbury), Bob Phillips and his Band, Kark Kaufman, II, (magician).

Bands furnished by Indianapolis Musicians Local #3: Elert Brown's, Willie Baker's, Tony Minnick's, Lloyd Geiger's, Johnny Wynn's, H. Kohlman's, Billy Lynch's, Bill Cole's, Bill Lasley's, Dick Bauer's, Dale Campbell's, Chuck Bailey's, Clarence Morrison's, George Nicheloff's, Ray Jackson's.

Since arriving in the Diocese of Indianapolis, Dr. Craine has served on the Diocesan Council, was chairman of the Department of Christian Education of the diocese in 1951–52, and chairman of the Department of Missions. He is also the president of the Standing Committee and the editor of the *Church Militant.* He is a board member of the Servicemen's Center, the Health and Welfare Council, and is on the Governor's Commission on Alcoholism.

The Rev. Fred Williams, in his capacity as chairman of the Department of Christian Education in the diocese, in co-operation with Dr. Paul Bergevin of Indiana University and the missions of the Diocese of Indianapolis, has developed the Indiana Plan of adult religious education, which has proved successful and is being made available to the National Church, and later in book form to all denominations. He is, also, a member of the Diocesan Council and has been one of the key persons in developing Waycross, our diocesan conference center in Brown County. He has been dean of the Evergreen Church Music Conference in Colorado, and a delegate to the Provincial Synod.

The Rev. Earl L. Conner, Canon Bursar, serves Christ Church part time in that capacity, and, also, is a member of the Diocesan Council; chairman of the Department of Diocesan Church Property, member of the committee on the State of the Church, and the Diocesan Committee on Church Pension Fund. He has also been Dean of the Central Deanery, president

of the Clericus, and is business manager of and associate editor of the *Church Militant.*

As well as performing his important mission of being available for consultation in Christ Church, Canon Missioner Thornton is secretary of the Department of Christian Education, assistant secretary of the Diocese and Council, a delegate to the Provincial Synod, and lecturer at the Diocesan Youth Camp. In addition he has a regular schedule of services in some of the newer missions of the diocese.

From this recital, it can be seen why our clergy have earned the friendly nickname of the "Christ Church powerhouse," a term derived from our rector's favorite sport, baseball.

John Rauch was appointed and confirmed by the convention to the chancellorship of the diocese after the resignation of the beloved Mr. William W. Hammond. Guy Dixon and Wendell Barrett have contributed to the general welfare of the Diocesan Council, while Archie N. Lawson has worked on the diocesan convention committee, on the Indiana Council of Churches and has been chairman of the Laymen's Division of the Diocesan Council.

It is too bad there is not space to enumerate the names and good works of the multitude of unnamed saints who are now serving and have worked, in prominence and in obscurity, for the advancement of our beloved Church since its creation. Their names are legion, and heartening examples. The Episcopal Church has created no official saints but we all know who our own are.

In December of 1952, a Church census was taken in Indianapolis, all denominations participating. Christ Church did its share of house-to-house calling. Two hundred and twenty-five persons not attending Christ Church indicated that it was the Church of their choice. Arthur Pratt, Jr. headed a committee of the Kemper Club to call upon each of these people, a forceful demonstration of the aliveness of the Church. As a result, almost a dozen families became members of the congregation.

Realizing that our prominent location in the city obligated us to have the highest type of public relations, Mr. Roscoe C. Clark, once a newspaper man, currently in charge of the public relations department of one of our large industries, was appealed to. He generously gave a lot of study and thought to our problem. Some of his suggestions have been implemented and many others are on the way to realization.

For years the church has been open to the public from before seven in the morning until after five at night, and every day a score or two drop in to rest and pray and some to seek human guidance. As Dean Craine says, the church is the Grand Central Station for those in trouble.

Dr. and Mrs. Craine initiated the custom of a very pleasant annual dinner in January for the vestrymen and their wives. Savory dishes, served buffet style, stimulate appetite and good fellowship. After a separate meeting of the vestry, our versatile rector or his assistant Mr. Williams, sits himself down at the piano and all join in singing the old popular songs.

The charter of the Episcopal Church in Indiana had been granted or revised in 1844, 1881, and 1891, and was entirely out-of-date. John G. Rauch, Sr., our vestryman and later the chancellor of the diocese (appointed May, 1953), drew up adequate provisions and worked successfully for their passage by the Indiana General Assembly in February 1953. This paved the way for the adoption of a new constitution and canons for the diocese drawn up by Mr. Craine and Mr. Rauch and adopted by the next annual convention.

The coffee hour, after the eleven o'clock service, "first saw the light" during this period and has been immensely valuable in encouraging the close family relationship so necessary to a smoothly functioning parish.

As to finances, one of the most thrilling experiences in our history was the receipt of the estate of Edward F. Dur[r]ell amounting to $33,420.20. Mr. Durell was not a member of

Christ Church, in fact, was unknown by any member, nor was he ever known to have attended a service. He had lived in a three-room house on North Hamilton Avenue and was known to neighbors as a man of exacting taste who desired to be alone. He was almost unknown, but Dean Craine stated that he was not unknown to God, and likened him to the woman who before our Lord's Passion poured out the precious ointment over His head. A grandfather of Mr. Durell, the Rev. Antoine Verren, had been rector of St. Esprit Church in New York, founded by the Huguenots in New Amsterdam. Mr. Durell had moved to Indianapolis from the Kingsbridge area in the Bronx about twenty years ago, and it was thought that he had been a seafaring man. Such a gift was a striking revelation of the high place held in the hearts of our fellow citizens by Christ Church, an inspiration to us all, and a reminder of our precious heritage and our heavy responsibility to be worthy of it. What manifold blessings have our predecessors in the old Church heaped upon us and in what a strong and responsible position we are to strengthen and multiply their good works.

Others who did as much according to their abilities were Miss Lilly Louise Jeffery, who left Christ Church $652.52, and Mrs. Martin Rehfuss, Jr., $500.00. Etta M. Keck, another person not even a member of the parish, bequeathed $250.00 another stirring reminder of the warm place in the hearts of the people held by the Little Church on the Circle.

As of June 28, 1955, the parish endowment stood at $200,235.87, with approximately the same amount in securities yielding income specified to be used in the church budget.

Some tables below illustrate the marvelous progress made in the past five years. A study of them is dramatically revealing. While the number of communicants shows only a gain of about 28 per cent, it should be remembered that many parishioners have been transferred to the several new missions established in the interim.

	Baptized	*Confirmed*	*Communicants*	*Services*	*Holy Communions*
1950.....	43	45	799	690	243
1951.....	49	39	826	917	465
1952.....	62	54	893	938	484
1953.....	81	72	931	1027	478
1954.....	66	80	972	1010	484

	Pledges at Year's End	*Budget*
1950	324 for $32,886.68	
1951	364 for $43,190.40	$54,736.
1952	492 for $49,561.56	62,298.
1953	510 for $52,431.03	65,488.
1954	575 for $61,401.27	73,301.
1955	628 for $67,049.05	76,700.[7]

The nine-thirty Family Service, has been an outstanding success due almost wholly to the efforts and ability of Mr. Williams. It has an average congregation of more than 250 and has given us a splendid Church school, almost without parallel in the downtown churches of America. Thus we have been able to add to the life and strength of Christ Church without doing what so many have been forced to do—make duplicate services to accommodate the size of the congregation.

The four services on Sunday mornings take care of an average of 700 people, which again is a record in terms of the size of the parish. Tragically, the average in America for any church, Roman or Protestant, on any Sunday's attendance is between thirty and forty per cent of its membership strength. Ours is nearly sixty per cent.

Attendance in Christ Church passed 50,000 for the first time in 1954, with, also, a new record of nearly 13,000 communions. Both of these marks will be broken in 1955, as they have been in each of the past five years. Baptisms and confirmations have set scores exceeded only in 1878.

Another contribution of Mr. Williams has been the rejuvenation of the library. It now is being patronized by many, es-

[7] *Annual Parish Reports*, 1951–1955.

pecially young parents, who find in it many books of current, practical interest.

The foregoing facts show that notable advances have been made during the initial five years of Dean Craine's rectorate. In summary, an adequate, responsible, wide-based and expanded financing of the operating budget has been achieved. A complete renovation of the physical plant, with modern adaptation of color, space, and comfort, has been accomplished. Vast improvement in music and pastoral ministry, including counseling; in family service; and in the Sunday school have come about. The needs of our ministry in our dramatic and responsible downtown location have been evaluated.

Now we look forward to a time of increased spiritual uplift, heightening and deepening developments in adult education, discussion groups, spiritual conferences, more evangelism and educational programs. Our prominent location places an obligation upon us to perfect our public relations so that our "light may shine before men." Clergy and communicants should combine to contribute to diocesan and community leadership. In short, we must gird ourselves to enthusiastically and effectually set about strengthening our individual commitments in furthering our Father's business.

The thoughtful study of Christ Church history since its establishment shows one outstanding revelation. Leadership is the pearl without price. It is said that interest in and attendance at church increases in time of war and financial stringency and wanes during peace and prosperity. Statistics of our church, including the number of communicants, Sunday school pupils, baptisms and confirmations, show no co-ordination with the vagaries of Mars or Mercury, but show conclusively that in our 119 years of existence, during which we have had eighteen rectors, only five of them have inspired an upsurge in the life and vitality of the Church.

The failure to succeed cannot all be charged to the rectors in-

volved, for it takes leadership in the congregation as well. They must be wise and interested enough to choose vestrymen with the qualities of knowledge, wisdom, dedication, and courage, who in turn must appreciate their grave responsibility, especially in selecting, encouraging and loyally supporting a strong and enlightened rector and staff.

In selecting a rector, there is no more advantageous place than a General Convention. There, a discerning committee, observing the younger clergy in action, can pick out two or three outstanding ones. This should be done at every such gathering, even if the post is being excellently filled, for the best rector may receive a call from the Lord, or some other parish or diocese at any time. A possibility or two in mind probably would save a lot of trouble.

There is a saying that an organization is usually the lengthened shadow of one man, but the word shadow has something of a sinister implication. Let us rather liken a man's good influence to a bright beam of light and say that the history of Christ Church has been illuminated and guided by many such beams of varying intensity.

There have been none brighter than that shed by our present rector, the Very Reverend John Pares Craine. Assisted by a fine staff, he has made Christ Church a recognized center of spiritual power shedding its radiance in ever-widening circles. Surely the Lord has been good to us in providing such leadership, that human quality for which there is no substitute. May we prove worthy and may we hold up the hands of our devoted clergy in all their works now and forever.

Appendix

PROVISIONS OF DEED OF GIFT TO THE DIOCESE OF INDIANAPOLIS

(To help Christ Church stay on the Circle)

PURSUANT to the authority delegated to them by vote of the council of the diocese at its meeting held in St. Stephen's Church in Terre Haute, Indiana on May 4, 1953, the officers of the diocese, that is to say, Richard A. Kirchhoffer, bishop; Walter A. Jamieson, treasurer; and John G. Rauch, Sr., chancellor, did on May 6, 1953 duly accept, in writing, on behalf of the diocesan corporation, the deed of gift of securities aggregating in value approximately one million dollars on the following specific terms and conditions:

"1. To take, have, hold, manage and control all of such property and to have the legal ownership thereof, together with the sole and exclusive possession, management and control thereof, with all investments and reinvestments thereof, and with the right and power to mortgage, pledge, sell, convey or otherwise alienate or dispose of all of such property forming at any time the corpus of this gift, together with any income accruing therefrom.

"2. That the first charge upon the income received by the Donee from the corpus of this gift be the support and maintenance of Christ Protestant Episcopal Church, situated on Monument Circle in the City of Indianapolis, to the extent that such support and maintenance be required in the future and in circumstances which cannot now be precisely measured. In order to define more particularly the primary purpose of this gift and to guide any future Bishop or Council of Advisors or Ecclesiastical or Secular Court of Law in determining the interpretation of the Donor's intentions, the following observations are made, not as limitations, but as guide:

"A. Christ Church on Monument Circle is not only an institution of the Protestant Episcopal Church in the United States, but is a precious possession of the City of Indianapolis and of the State of Indiana, standing in the very heart of the City and State as a visible witness for Jesus Christ and as a symbol that the spiritual values of His revelation endure while all material values perish.

"B. In the early years of its existence Christ Church was a conventional Parish Church of the Protestant Episcopal faith, and was endowed and supported by the members of its Parish who resided in proximity to its location on Monument Circle.

"C. As the city grew in population other Parishes of the Protestant Episcopal Church were organized, and many members of Christ Church removed their residences to the expanding suburbs and environs of the original City of the Mile Square, and transferred their support and membership to other Parishes of the Church. This process of change is still at this date in full flood, and it would be hazardous indeed to predict how it will affect continued financial support which Christ Church has heretofore generously received and will always require.

"D. At this time Christ Church may be said to count the whole city and a considerable portion of Central Indiana as its Parish. Its members who attend its services and conduct its work do so at considerable inconvenience, but are firmly attached to it by sentiment and devotion, and give freely of their means and talents to its support.

"E. While Christ Church is at present in sound financial condition and has a vital and dedicated ministry, ably upheld by a strong vestry and a vigorous congregation of devoted Christians, the Donor can envisage a future of further changes, difficult now to forecast, in the course of which Christ Church may suffer the loss of supporting members in such numbers that it would be sore pressed to maintain its physical structures in proper repair and to continue its vital function and ministry to the whole community. It is this condition which the Donor desires to forestall and prevent if, with God's help, it is possible to do so.

"F. It is desirable that Christ Church be primarily supported by its members if it is possible for them to do so. What one gets for nothing or by little sacrifice is not valued always at its proper worth. It would therefore not be in the best interests of Christ Church, in the view of the Donor, if he made a large gift to its Vestry and thus relieved the members of the congregation of all sense of obligation to participate according to their several and respective means in the support of the Church. But the time may well come when Christ Church may become a Downtown Church, with but relatively few supporting members, who, with the best will, might find themselves unable to discharge the obligation thus cast upon them.

"G. In any contingency which might in future arise it is the Donor's intention, and by acceptance of this gift the burden of the diocesan corporation, that the income of this gift be used and applied to keep and maintain the physical structures of Christ Church in a state of first class repair in all respects, and to make such expenditures for the conduct of religious services in Christ Church as the Bishop and Standing Committee of the Episcopal Diocese in which Christ Church shall be located shall determine to be necessary, and to the extent that the Vestry and Congregation of Christ Church shall be unable to finance.

"H. It is the purpose of this gift to assure that Christ Church can remain on Monument Circle in the City of Indianapolis in a state of good repair and Christian service in perpetuity, and the Donee, by acceptance of this gift, engages for itself and its successors to carry out that intention to the fullest extent and in the best of faith.

"3. After all necessary provision has been made for the care and maintenance of Christ Church, then any balance of unexpended income from this gift may be appropriated by the Bishop and Governing Body of the Diocesan Corporation for such religious, educational or charitable purposes as they, the Bishop and Governing Body of the Diocesan Corporation, may in their discretion from time to time determine.

"4. It is the hope of the Donor, but not to any extent a condition of this gift, that until such time as the Protestant Episcopal Diocese of Indianapolis may be able to construct and support a Cathedral, Christ Church on Monument Circle in the City of Indianapolis may be designated as the Pro-Cathedral of the Diocese of Indianapolis."

RECORD OF PARISHES SERVED BY RECTORS OF CHRIST CHURCH

Britton, James B., deacon, Jan. 3, 1836; priest, Nov. 6, 1836, by Bishop B. B. Smith of Kentucky. Assistant, Christ Church, Louisville, 1837; rector, Christ Church, Indianapolis, 1838–40 [missionary, same church, 1837–38]; New Albany, Ind., 1841–43; Chillicothe, Ohio, 1844–49; Dayton, Ohio, 1850–55; Madison, Wis., 1856–61. Chaplain, U.S.A., 1862; Madison, Wis., 1863; Chillicothe, Ohio, 1864–69; Marion, Ohio, 1870–72; Dayton, Ohio, 1873; Urbana, Ohio, 1874–76; San Buenaventura, Calif., 1877–78; Gilroy, Calif., 1879–80; Monterey, Calif., 1881–83; Pasadena, Calif., 1884–89. Died, Pasadena, Jan. 5, 1889, age 78. A note on the entry in the necrology says that he was elected bishop of Illinois during Bishop Chase's lifetime.[1]

Hunter, Moses Hoge. Ordained deacon, Aug. 14, 1842 by Bishop C. P. McIlvaine, of Ohio. Rector, Indianapolis, 1842–44; Frankfort, Ky., 1845–46; Monroe, Mich., 1847; Trenton, Mich., 1848–56; Grosse Isle, Mich., 1857–62; Chaplain, U.S. Vol, Mich., 1863–64; Trenton, Mich., 1865; Grosse Isle (resident in Detroit), 1866–75; St. Mary's City, Md., 1876–79; Washington, D.C., 1880; Hampstead, Va., 1881–83; Cockeysville, Md., 1884; La Plata, Md., 1885; Jersey City, N.J., 1886; New York City, 1887; La Plata, Md., 1888–90; Washington, D.C., 1891–93; La Plata, 1894; Detroit, 1895–96; La Plata, 1897–99. Died, La Plata, Jan. 9, 1899, age 85. He was retired after 1890. The places given are those of his residence.[1]

Johnson, Samuel Lee, was elected rector of Christ Church, Indianapolis, June 25, 1844, and entered upon the duties of his station accordingly. Sept. 8, Samuel Lee Johnson ordained priest by the Rt. Rev. Jackson Kemper. Present: the Reverends Andrew Wylie, D.D., R. B. Croes, Samuel R. Johnson, and I. Drummond. Died, Indianapolis, Dec. 24, 1848.[2]

Camp, Norman W. (*Lloyd's*, Church Almanacs and diocesan journals). Ordained deacon, 1839; priest, 1842 by Bishop J. H. Hopkins of Vermont. Rector, Derby, Vt., 1841–43; East Poultney, Vt., 1844; Jackson, Miss., 1845–46; Yazoo, Miss., 1847–49; New Orleans, 1850;

Indianapolis, 1851–53 [49–52]; Hoboken, N.J., 1854–55; Hudson, N.J., 1856–58; New York City, 1859–60; Trenton, N.J., 1861–62; Chaplain, U.S. Vol., N.J. 1863–65; Burlington, Vt., 1866–68; Rouse's Point, N.Y., 1869; Saratoga Springs, N.Y., 1870–74; Chaplain, Church Charity Foundation, Brooklyn, N.Y., 1875–77; rector, Sewickley, Pa., 1878–82; Ast., Incarnation, Washington, D.C., 1883–92; retired, Washington, D.C., 1892–98. Died, Washington, Nov. 10, 1898, age 81. Author: *French Pronunciation and Language, Themes and Texts for the Ecclesiastical Year; The Ritual Handbook of Praise and Prayer.*[1]

Talbot, Bishop Joseph Cruikshank, born in Alexandria, Virginia, September 5, 1816, of Quaker parents and educated in Pierpont Academy, Alexandria. Moved west in 1830, to Louisville, Kentucky. Several years engaged in banking. Baptized in Christ Church, Louisville, 1837, and soon confirmed. Married in same parish February 22, 1838, to Anna Matilda Wares. In 1841, became candidate for holy orders, and ordained deacon in September, 1846 and priest in 1848. Founded St. John's Church in Louisville and remained there several years. In the year 1853, came to Christ Church, Indianapolis. In 1860, February 15, consecrated missionary bishop of the Northwest. Built present Christ Church. 1865, made assistant bishop of Indiana. 1867, attended Lambeth Council of Anglican Bishops. (1867, LL.D., University of Cambridge, England.) Engaging speaker; fertile of thought; cheerful and hopeful disposition, and beloved by all who knew him. At the death of Bishop Upfold in 1872, he automatically became the bishop of Indiana, serving until his death in 1883.

Stringfellow, Horace, Jr., D.D., born Madison Court House, Va., Aug. 6, 1881. His father, Horace, Sr., was, also, a clergyman. Ordained deacon, July 12, 1850, by Bishop William Meade of Virginia. Rector, Harpers Ferry, [W.] Va., 1852; Baltimore, 1853–56; Hyde Park, N.Y., 1857–60; Indianapolis, 1861–62 [1860–62]; nonparochial, [1862–66; rector of St. Paul's, Indianapolis, 1866–69]; St. John's, Montgomery, Ala., and Archdeacon, 1870–93; Died Nov. 6, 1893.[1]

Holcomb, Theodore Isaac. (*Lloyd's*), born Naples, N.Y. Nashotah, B.D., 1858. Ordained deacon, 1858; priest, 1859, by Bishop Kemper. Rector, Christ Church, St. Louis, Mo., 1858–60; Springfield,

Mo., 1860; Christ Church, Indianapolis, 1862–65 [1862–64]; St. Paul's, Kinowa, Minn., 1865–69; Trinity, Rock Island, Ill., 1869–79; St. Paul's, Evansville, Ind., 1879–82; St. Stephens', Milburn, N.J., 1882. Financial Secretary, Clergyman's Retiring Fund, 1888–94. Retired, New York City, and, later, Newark, N.J., 1898–1906. Died, West Point, N.Y., Feb. 4, 1906. Age, 74. Author: *An Apostle of the Wilderness* (reminiscences of James Lloyd Breck).[1]

Ingraham, John Phillips Thurston (*Lloyd's* and *Living Church Annual*). Born, Hallowell, Me., Nashotah, B.D., 1847. Racine College, S.T.D., 1875. Ordained deacon and priest in 1847 by Bishop Jackson Kemper, missionary bishop of the Northwest. Rector, Trinity, Milwaukee, 1847–49; Asst., Christ, Nashville, and chaplain in penitentiary, 1849–50; Missionary, Dartford, Ripon, and Berlin, Wisc., 1850–52; Rector, St. James', Milwaukee, 1852–64; Christ, Indianapolis, 1864–68; St. John's, St. Louis, Mo., 1868–81; Grace, St. Louis, 1881–1902; emeritus until his death, Nov. 27, 1906, age 89. Author: *Why Do We believe in the Bible?; Mother's Talks to Children.*[1]

Franklin, Benjamin, D.D. (*Lloyd's*, Church Almanacs, and diocesan journals). Ordained deacon, Dec. 23, 1842, Bishop A. V. Griswold, of the Eastern Diocese. Rector, Christ Church, Providence, R.I., 1844; Seneca Falls, N.Y., 1845–46; St. John's, Harford Co., Md.; (resident in Baltimore) 1847–48; South Trenton, N.J., 1849–51; Philadelphia, 1852–56; New Castle, Del., 1857–64; Burlington, N.J., 1865–67; New Brunswick, N.J., 1868; Indianapolis, 1869–73 [1868–72]; Burlington, N.J., 1874; Culpeper, Va., 1875; Shrewsbury, N.J., 1876–98. Died, Shrewsbury, Nov. 3, 1898, age 78.[1]

Bradley, Edward A. (*Lloyd's*, and *Living Church Annual*). Born, Troy, N.Y., Un. Cy., N.Y., B.A., 1860, M.A. 1862. Kenyon, D.D., 1870; Ordained deacon by Bishop Horatio Potter, of New York, 1865, priest by Bishop George Burgess, of Maine, 1867., Christ Church, Indianapolis, 1872–88; Died, August 20, 1898.[1]

Ranger, John Hilliard, Born Lyme, New London County, Conn. Public school Norwich, Conn.; Sheffield Scientific School; Yale; Gen. Theological Seminary, N.Y., 1880. Graduated 1884, S.T.B. Made deacon in Grace Church, N.Y. City, by Bishop Potter; ordained to

priesthood Dec. 21, 1884; pastor, St. Barnabas' Chapel, Washington, D.C., Christ Church, Bay Ridge, Long Island; Christ Church, Indianapolis, 1888, upon resignation of Mr. Bradley. Was member of Indianapolis Literary Club; married Emily A. Gillet, June 3, 1885; children: Halleck, Richard, Margery, Catherine. Died of pneumonia, Oct. 24, 1895, in Minneapolis, where he had been attending General Convention.[3]

Graham, Andrew Jackson, 28 Lawn Street, Rochester, N.Y.–Sea. 1879. Deacon, 1877, Bp. Clarkson, p 1881, Bp. Whipple. R. Chr. Rochester, N.Y., 1901. F St. Steph. Grand Island, Neb. and Miss. wrk. 1884; Ho. Tr. Minneapolis, Minn. 1884–94; St. Mark, Washington, D.C. 1894–96; R. Chr. Indianapolis, 1896–1901 [1900]. Author: "*Tracing the Prayer Book*," "*Gabriel's Wooing*," "*Parish Visitor*," *Tracts Nos. 1 and 2.*[4]

Stanley, James Dowdell, Hotel Van Rensselaer, 11th St. and 5th Ave., N.Y.C.—R. Emer. Chr. Ch., Indianapolis 1924–. Retired—. Tr., B.A., 1877; M.A., 1880; G.T.S., 1880. D—1880, Bp. J. C. Talbot; P—1881, Bp. Jaggar. F. R. Ch. Epiph., Cincinnati, O., 1880–86; S. Stph. Ch., Terre Haute, Ind., 1886–96; Our Saviour's Church, Cincinnati, O., 1896–1901. R. Chr. Ch., Indianapolis, Ind., 1901–[24]. Del. Gen. Con., 1889, 1892, 1895, 1904, 1910, 1913, 1916, 1919, 1922, 1925. Pres. Stndg. Com., Dio. Ind.[5]

Van Keuren, Floyd (N.Y.) Kent, Conn.—Retired, 1949–. s. Robert Scott Van Keuren and Delia Louise (Baker). Hob., B.A., 1904, D.D., 1931; G.T.S., 1907. D—May, 1907, P—June, 1908, Bp. Greer. m. Helen Huey, 1910. Trin. Meml. Ch., Erie, Pa., 1907–10; R. Chr. Ch., New Brighton, Pa., 1910–12; All SS. Ch., Denver, 1912–15; R. Chr. Ch., Canon City, Colo., 1915–17. Dist. Mgr. Relief Work Amer. Red Cross, in France, 1917–19; Reconnaissance Française and Médaille de Sécours aux Blessés Militaires. Supt. Assoc. Charities, Columbus, O., 1919–22; Lectr. Sociol., Ohio State Un., 1920–23; Assoc. R. Trin. Ch., Columbus, O., 1922–25; Spec. Lectr., Bexley Hall, 1924–26; R. Chr. Ch., Indianapolis, Ind., 1925–31 [30]. Exec. Secy. Soc. Serv. Cmssn., Dio. N.Y., 1931–43; R. S. Barn. Ch., Irvington-on-Hudson, N.Y., 1943–49; R. Emerit. same, 1949–. Chrmn. Dept. Soc. Serv., 1926–31. Rgstr., Dio. N.Y., 1933–49. Dep. Gen. Conv. 1928.

Author: "*Outfitting for Spiritual Marriage*," 1935; "*The Open Door*," 1942; "*Christian Marriage*," 1947; "*The Game of Living, A Personal Philosophy for our Times*," 1953.[7]

Powell, Edwin Ainger, D—1906, Bp. of Ontario,; P—Dec., 1907, Bp. Vincent. R. Trin. Ch., Bellaire, O., 1906–10; S. Paul's Ch., Martins Ferry, O., 1907–10; All SS. Ch., Portsmouth, O., 1910–23; S. Paul's Ch., Evansville, Ind., 1923–31; Christ Church, Indianapolis, 1931–48.[6]

Craine, John Pares, b. Cleveland, O., June 28, 1911; s. John L. Craine and Hilda Bermingham (Wright). Pub. Schs., Geneva, O.; Ken., B.A., 1932, D.D., 1952; Bex., B.D., 1935. D—Oct. 25, 1935, P—Apr. 25, 1936, Bp. Rogers. m. Esther Judson Strong, May 31, 1940; c. three. Stdt. Min. S. Mark's Ch., Cleveland, O., 1934–35; Stdt. Min. and P-in-c., Ch. S. Phil. the Apos., Cleveland, 1935–36; Cur. Trin. Ch., Santa Barbara, Cal., 1936–38; R. Trin. Ch., Oakland, Cal., 1938–41; Can. Gr. Cathd., San Francisco, 1941–44; R. Trin. Ch. Seattle 1944–1950; R. Christ Ch., Indianapolis, 1950–54; Dean and R., Chr. Ch. Pro-Cathdr., Indianapolis, 1954–.[7]

Williams, Frederic Peter, D—Sept., 1944, Bp. Block for Colo.; P—Oct., 1946, Bp. Block. Asst. to R. and Chrmst. S. Mark's Ch., Berkeley, Cal., 1944–48; Assoc. R. Trin. Ch., Seattle, Wash., 1948–50; Assoc. R. Chr. Ch., Indianapolis, 1950–54; Can. Preceptor, Chr. Ch. Pro-Cathd., Indianapolis, 1954–.[7]

Thornton, Reese Fairfield, D—June, 1917, P—Dec., 1917, Bp. Anderson. R. All SS. Ch., Pittsburgh, 1921–24; Mssy-in-c. Holy Trin. Ch., La Gloria, Cuba, 1924–27; Archd. Camagüey, Cuba, 1927–30: R. S. John's Ch., Lafayette, Ind. and Stdt. Pastor Episc. Stdts., Purdue Un., 1930–52; R. Chr. Ch., Madison, Ind., 1952–53; Can. Chr. Ch. Pro-Cathd., Indianapolis, 1953–.[7]

Conner, Earl Laural, D—June, 1949. P—Dec., 1949, Bp. Kirchhoffer. Asst. Chapl., Chi., 1949; Asst. Ch. Redeem., Chicago, 1950; Vic. S. John's Ch., Crawfordsville, Ind., 1950–51; Vic. S. Geo., Ch., Indianapolis, 1951–54; P—Assoc. Chr. Ch., Indianapolis, 1952–54; R. S. Geo. Ch. and Can. Bursar Chr. Ch. Pro-Cathd., Indianapolis, 1954–.[7]

REFERENCES

[1]Data furnished by the Church Historical Society, Philadelphia.

[2]Christ Church *Parish Register*, 1837–50, p. 20; *Vestry Minutes*, June 25, 1844.

[3]Jacob Piatt Dunn (assoc. ed.) *Memorial Record of Distinguished Men of Indianapolis and Indiana* (Chicago, New York: The Lewis Publishing Co., 1912), pp. 145–49.

[4]Frederic E. J. Lloyd, D.D. (ed.), *Lloyd's Clerical Directory* (Chicago: American Church Publishing Co., 1910), p. 154.

[5]The Rev. Andrew David Stowe, D.D. (ed.), *Stowe's Clerical Directory of the American Church* (Minneapolis, Minn.: The Rev. Andrew David Stowe, D.D., 1924), p. 278; G. Stowe Fish (ed.), *Stowe's Clerical Directory of The American Church* (Northfield, Minn.: G. Stowe Fish, 1929–30), p. 316.

[6]*Stowe's Clerical Directory* . . . 1947, p. 248.

[7]The Church Hymnal Corp. (ed.), *The Clerical Directory of the Protestant Episcopal Church in the United States of America* (New York: The Church Hymnal Corp. for The Church Pension Fund, 1956).

PARISH ORGANIZATIONS

1955

ONLY A VERY FEW of the parish organizations have kept accurate minutes books, and only a few of the officers of the various bodies have responded to the request for a brief outline of their histories. This is not an indication of disinterest, because some of the organizations are quite new and the duties of others so routine and obvious that a mere statement of their purposes and scope is enough. This will serve to explain, however, either the length or brevity of the following.

ALTAR GUILD

Membership of forty-eight. Divided into six committees, each of which has a week-long tour of duty. Responsible for preparing decorations for festivals of the Church and making ready for all services. Their memorial fund has been used for things on altar and in chancel. Now starting to make own altar linens. This guild has no vacation. Someone is on duty every day.

THE BOYS' CHOIR

A ministry within itself. It has brought many families into the Church. A strong man necessarily must be at the head of it. Has great power in bringing the boys to the better and right things in life.

Choir Mother—Large job requiring many helpers under one head. Soon will be need for choir guild to be reactivated.

THE CIRCLE CLASS

This group is made up of parents and interested adults who attend the 9:30 A.M. service and the class following. Happy to participate in the activities of the parish. Primary purpose is furtherance of adult education and good-fellowship. Class holds monthly social meetings, also.

THE CHURCH SCHOOL

Bursting at the seams. Enrollment of more than 430 people. More adults registered in the church school than children of preschool age. Beginners' Department—Worship service in Children's Chapel located on stage. Class periods follow for various ages. Nursery age also cared for in this department.

Primary Department—Also worships in Children's Chapel. Has classes for grades 1, 2, 3. Uses visual education, as well as having regular class work.

9:30 Service—Church school is the growing edge in the life of a parish. The family service must be of growing concern to all of us. We give it importance in the total worship life of the parish. There is a noticeable increase of fathers attending this service. Total families are coming to the service now. There are so many things that pull the family apart these days. The Church must pull it together. Through worshiping together the families will find the deepest satisfaction of their lives.

THE KEMPER CLUB

An organization for all people in the twenty to forty-year-old group. Its purpose is stated as "an organization to meet and to act in the name and spirit of Jesus Christ; to serve the parish and the community in which its members live; and to promote charity and friendship among its members."

THE LIBRARY

Has reference works, as well as books for lending—all selected to help the individual in spiritual growth. Much credit is due Miss Neese for her cataloguing and care of the books.

PARISH CABINET

Is not so much an organization, as a co-ordinating board consisting of the president, or a representative, from each of the organizations, the senior and junior wardens, and the clergy. They meet monthly to clear dates and avoid conflicts in scheduling activities of the various groups. Each president reports back to his group on what the other organizations are planning, with a view to helping each other, where

possible, both in work and fellowship. The group acts, also, as a sounding board for ideas which the clergy and others may wish to propound.

ST. CHRISTOPHER'S GUILD

In June, 1947, the Kindergarten Guild, later St. Christopher's Guild, was organized, a group of child-loving women who volunteered to care for the very young children of Christ Church while their parents attend the eleven o'clock service on Sundays. Usually two or three members, together with a competent trained nurse to attend the babies in arms, are present each Sunday and care for a group of about a dozen children, except on feast days, when the number mounts upward to the capacity of the nursery. To see these little tots, bright-eyed and happy, with their heads bowed over drawing paper, exercising their skill in printing, or writing their names, or drawing houses and animals, is to get a thrilling tug at the heartstrings, and there is apt to flash into mind the poem of Heine—"Du Bist Wie Eine Blume"—so beautifully translated by Henry van Dyke:

"Fair art thou as a flower
  And innocent and shy:
I look on thee and sorrow;
  I grieve, I know not why.

"I long to lay, in blessing,
  My hand upon thy brow,
And pray that God may keep thee
  As fair and pure as now."

A simple children's service is held in the Sunday school sanctuary, conducted by one of the acolytes or a member of the choir. Some boy is called to light the candles. There are prayers, and some simple songs. Then another boy puts out the candles, and the children troop back to their games, toys, crayons, and blackboard. Usually the proceedings are finished with cookies by way of refreshment—all very effective.

About twenty ladies give their services to the guild, and an average of half of them attend the meetings held each month (except during the summer)—held at first at breakfast, but now in the evening in the parish house.

They conduct the font roll, listing all of the new arrivals in the families of the parish. Each child is called upon once during the year and birthday, Easter, and Christmas cards are sent to them until they

"graduate" from the roll at the age of four. Of course, the purpose of this is to encourage baptism. There were forty boys and twenty-nine girls on the cradle roll on January 28, 1953. The ladies of the guild must find their service highly rewarded by the trust, innocence and liveliness of their little charges, but occasionally when some small citizen raises a howl for an hour on end, they must feel much as St. Christopher did after being nearly drowned by the crushing weight of the Child on his back as he was wading in his usual capacity of ferryman across the river.

ST. HILDA'S GUILD

Meets twice monthly. Working now for the Cancer Society. Were reactivators of the bazaar idea.

ST. JOSEPH'S GUILD

Is open to all interested men who have skills, talents, or time to give for the following objects:

To gather together ideas and projects to be discussed with the junior warden in maintaining and perpetuating the properties of Christ Church Pro-Cathedral.

To assist the junior warden and vestry in operating the various church properties and equipment with utmost efficiency and care.

To offer the services of its members to the junior warden and vestry in maintenance of church properties, in servicing and contracting of services on certain types of regular equipment on regular routine basis, and in making routine checks on condition of supply items, such as hymnals, chairs, tables, carpeting, etc.

To promote common interests and fellowship among Christ Church Pro-Cathedral members in their surveillance of church properties.

ST. MARTHA'S GUILD

Consists of representatives of each guild in the parish. Each guild is responsible for leaving kitchen in as good order as when entered, or better. Budget for support of kitchen is contributed to by all guilds. This takes care of normal replacements. There is a volunteer housekeeper, and Mrs. Edna Bell is employed as cateress.

ST. MARY'S GUILD

Organized May 1949, for the purpose of reaching business women. Many parishioners employed days. Dinner meeting makes it possible

to meet and get home early. Primary purpose is to help rector. Coffee hour has been assigned to its care. Other activities governed by choice of members as to where they want to serve.

THE ORDER OF ST. VINCENT
ST. ALBAN'S CHAPTER

Contacts with the Order of St. Vincent go back to 1933–34 when manuals and medals were ordered. By the latter part of 1935, seven boys, with H. H. Gunkel as warden, formed the guild. The first official charter was secured early in 1938.

Since the start of the order at Christ Church, about fifty boys have assisted in the sanctuary. Father Powell and Mr. Heckingbottom first instructed them in serving and in the elements of the Anglican ritual. The present clerical staff has brought about an advancement in religious attitudes and moral practices. (This information was supplied through the kindness of William Stone, the present warden.)

BOY SCOUTS

Late in 1934, Father Powell called into being a Boy Scout troop at Christ Church, composed of boys, regardless of religious connections, who were willing to abide by the Scout oath and law. The troop grew in numbers and reputation, and was enlarged by a Cub program, the fifth pack in the Indianapolis area.

In 1938, senior scouting was introduced for the older boys and Explorers Post I was organized. Exceptionally fine work was done with the crippled children on Saturday afternoons and in co-operation with the Indiana Boys' School at Plainfield. The merit of the activities of our units was recognized by the national Episcopal Church.

The first unit camp was held in 1936, at McCormick's Creek, to be succeeded by those at other State parks. In 1937, there was the national jamboree at Washington, D.C., and later, a Chesapeake Bay cruise and the Seventh Landing canoe cruise in Wisconsin.

In public service the boys aided, among other ways, in first aid, traffic and scoring at the National Skeet Shoot, and when the Ohio Valley experienced the severest flood in history, in 1937, they helped handle the refugee crowds at the Union Station, winning praise from both the Red Cross and Union Station personnel.

Good sportsmanship, co-operation, and leadership have been taught over 800 boys, who doubtless are much better men as a result.

Cecil Bird was the effective leader of this work for many years, and we are indebted to him, also, for these facts.

THE SEWING GUILD

Oldest guild in parish. Does sewing for Needlework Guild of America, Inc. Pledges twenty-two garments a year. Small group. Fellowship is a major item.

USHERS' GUILD

Ushering committee. Primary purposes are to assist the service to run smoothly and to make visitors and strangers feel at home. A need now for alternates for present list.

VESTRY AND COUNCIL COMMITTEES

Property and House Committee—Has to do with the physical furnishings of the church, keeping them in repair. Brings new work before the parish. Major improvements, repairs channeled through this committee.

Investment Committee—Investment of funds left to the parish.

Laymen's Work Committee—Promotes Laymen's League (for all men in the diocese) work in the parish. It is the committee in the parish to bring this work before the men. One objective of the league is the scholarship fund to help young men preparing for the ministry.

Christian Education Committee—Has the problem of trying to co-ordinate Christian education in the parish. Planning another group of evening sessions on "Creative Choices in Life," a course for adults. To set a date and place for a retreat for the men of the parish.

Finance Committee—The conscience of the parish. Budgets for the year go through this committee, to be put into one asking-budget for the parish. After the pledges are in, this committee tries to balance requests with income.

Music Committee—Conviction of the contribution of the choir service. Responsibility is to have an organist and choirmaster who has the right point of view, ability to work with young men and little boys, ability musically. Hopes for a scholarship fund for boys in the future—

for later education. Music Committee interprets the choir to the parish, parishioners to the choir.

Every Member Canvass Committee—Plans annual Every Member Canvass. The committee plans the publicity for the Canvass, is responsible for getting volunteers to call on the parishioners whose pledges do not come in on, or before, Loyalty Sunday. It sets up schedule and volunteer workers to see that publicity reaches parishioners; allocates calls to be made by volunteers on Loyalty Sunday.

Memorials Committee—Purpose is to help discover various additions to building and property which can be given as memorials and to prepare a guidebook on the present structure.

Youth Committee—Purpose is to back up the youth work of the parish.

Publicity Committee—Purpose is to plan advertising and to watch the budgets of the *Christ Church Chimes*, newspaper advertising, etc.

Community Service—Social conscience of the parish life. Material jobs take hold first. Social jobs come to active life later. Purpose is to give the people in the parish an opportunity to express themselves on the ills of the community.

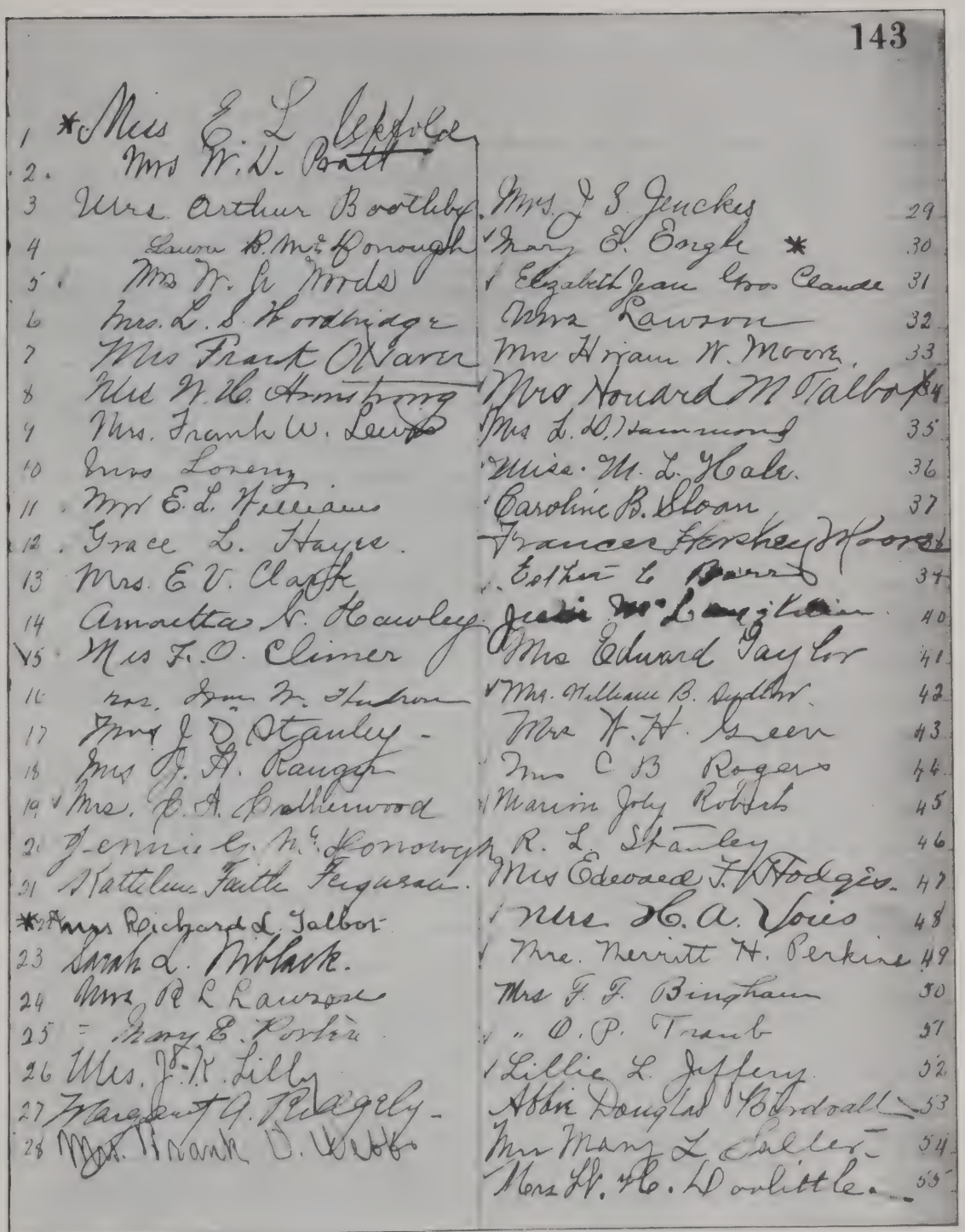
WOMAN'S AUXILIARY

The minutes of the meetings of the Woman's Auxiliary of Christ Church are available from 1907 to 1933, and reveal that early in March, 1885, due to the efforts of Miss Emily Upfold, of blessed memory, the Churchwomen of Indianapolis were favored with a visit from Mrs. A. T. Twing, the honorary secretary of the Woman's Auxiliary, its founder and first general secretary. The women of Christ Church had already established a branch of the auxiliary on June 16, 1884.[1] At first no regular meetings took place. Later meetings were held the first Monday in each month except July, August, and usually September. Gatherings were held in the parish house or the women were invited to assemble in the comfortable and dedicated homes of the members.

As stated in the constitution of 1912, the object of the auxiliary was to assist in church extension in three ways: by prayer, by study, and by giving.

Meetings began with devotional exercises, consisting of prayer, the Creed, and possibly a hymn, usually conducted by the rector or a

[1] *Journal of . . . Diocese of Indiana*, 1885, pp. 75–8.



SIGNATURES OF EARLY MEMBERS OF THE WOMAN'S AUXILIARY

that same year, mention was made of the valuable help given by our old friend Albert Bell, the sexton.

During the dire and trying times of World War I, the women met every Monday to sew for the Red Cross, having established a unit of around forty-five patriots. At that time, too, they helped with the furnishings of a portable altar for Bishop Francis, the chaplain of Base Hospital No. 32, all of the medical supplies and equipment of which had been given to the nation as a memorial to one of the deceased parishioners of Christ Church, Indianapolis.

In 1919, a room was furnished and maintained at the Knickerbacker Home for Working Girls.

So it may be seen that the works of these good and faithful servants have been manifold and generous over the years. As a memorial to some of the early members, there will be found, facing this page and page 340, reproductions of their own signatures as appended to the constitution of 1912. To the older members of the parish, a perusal of these names will bring back hosts of fond memories, and we are thankful that quite a number of them are still with us. Two of the ladies were especially honored during these early days—Miss Emily Upfold, who was made honorary president for life in 1912, and Mrs. W. D. Pratt, who, in January, 1927, was made president emeritus. The title emeritus seems to run in the Pratt family, for one of her sons, Arthur D. Pratt, is now our senior warden emeritus.

THE YOUNG PEOPLE'S FELLOWSHIP

Objectives of the group: to render service to the Church, to help young people to know the Christ, and to make Him known. Worship —members attend 9:30 service and go on to class taught by the rector. Compline closes each YPF meeting. Corporate communions are held on notice.

56 Nancy Walcott Watson
57 Flora Clinton Pierce Knuck
58 Harry F. Ranger
59 Mrs R.F. Bigger
60 Mrs Joseph C. Talbot
*61 Clement Tuck
62 Miss Mary S. Massey *
63 Mrs Eugene M. Pabott
64 Mrs Elizabeth Ann Crossman
65 Miss C.V. Hargreaves.
66 Margaret M. Hendrick 700 Middle Drive Woodcliff 9876 Woodcliff-
67 Virginie I. Newcomer
68 Sarah E. Newcomer.
69 Agnes S. Barber
70 Mary N. Walcott Cudlipp
71 Lydia A. DeVeer 19 w 27 st
72 Mrs Minna S. Wilcox 2011 N. New Jersey St.
73 Mrs. Anna Nichols 4049 Broadway.
Mrs Sophia M. Wells 610 Madison ave Flat 43
Mrs David P. Beach
Mrs. Walter V. Bogell. 2438 N. Penn St.
Miss G. Jo Willis 1435 Bellefontaine St.
Mrs B.F. Dugdale. 765 East Duke Woodruff Place
Mrs Charles E. Judson
Mrs William A. Van Buren
Mrs. C. E. Wilson
Miss Florence W. Howell
Mrs. C.N. Correll

SIGNATURES OF EARLY MEMBERS OF THE WOMAN'S AUXILIARY

Program of 1846 Graduating Exercises

ST. MARY'S SEMINARY

Order of Exercises

Wednesday A.M., July 1st, 1846

PRAYER.

MUSIC.

COMPOSITIONS BY THE JUNIOR CLASS

MUSIC.

SENIOR CLASS.

1. SALUTATORY—Influence of Scenery upon Character

MISS ANNA E. LAW, Vincennes.

2. Intellectual and Religious Pleasures.

MISS LUCINDA M. VAN BLARICUM, Indianapolis.

3. Mental and Moral Education, with Valedictory Addresses.

MISS C. C. PRATT, Chester, Ohio.

MUSIC.

PRIZES AWARDED.

DIPLOMAS GIVEN.

VALEDICTORY HYMN.

BENEDICTION.

Exercises to commence at 9 o'clock.

VALEDICTORY HYMN

By one of the pupils.

Farewell, lov'd school-mates, sad's the spell,
That lingers round that word, Farewell!
We're parting now, but hours gone past
Will long their halo o'er us cast:
The brightness of our school-girl days,
Will blend with life's less golden rays,
When care-fraught years have traversed o'er,
And, Lov'd ones, we shall meet no more.

When our young hearts may know distress,
When sorrow's hand these brows may press,
Remembrance then of happier hours,
Shall bloom unceasing, fadeless flowers.
Sisters, the page of classic lore,
Together we have pondered o'er—
We've learned the truths that sages tell,
We've drunk at wisdom's mystic well.

Oh be it ours henceforth to show,
How much of gratitude we owe;
And honored teachers, now we bring
Our humble, simple offering:
The warmest tribute paid to you,
Of grateful hearts, not half your due:
Yet may our lives, our actions prove,
Your tender care, your guardian love.

July 1, 1846.

Mrs. Anna Baggs stated, "There were 7 in our graduating class, among whom was a poetess, Miss Brum. Her poem, which she recited, was beautiful. Our graduation day was a gala day for us. Dr. Wiley came up from Bloomington and delivered the Valedictory. His text was 'May our daughters be as corner stones polished.' Then came the awarding of prizes, and the presenting of Diplomas, tied with blue ribbon. The oldest in our class was 21 years and I, the youngest, was 14½ years."

Order of Exercise

ST. MARY'S SEMINARY,

June 30, 1847, 9 o'clock, A.M.

PRAYER.

MUSIC.

SALUTATORY ADDRESS: Influence of Wealth on Moral Character:
MARGARET W. SIMONSON, Charlestown, Indiana.

INTELLECTUAL LIBERTY—Ann C. Foote, Indianapolis.
ANN C. FOOTE, Indianapolis.

INEQUALITIES OF CONDITION IN SOCIETY — MARY P. SWEETSER, Indianapolis.

MUSIC.

PERVERSION OF GENIUS — ELIZABETH M. RAY, Jeffersonville, Ind.

MUSIC OF NATURE — NANCY A. MCFARLAND, Indianapolis.

PASSING AWAY: A poem — MARY A. BRUM, Laporte, Ind.

MUSIC.

SUCCEEDING TIMES AND VALEDICTORY ADDRESSES
ELIZABETH K. LANDIS, Indianapolis.

MUSIC.

PRIZES AWARDED.

DIPLOMAS GIVEN.

VALEDICTORY HYMN.

BENEDICTION.

LIST OF CHRIST CHURCH VESTRYMEN

1837–1956*

(Dates are of annual elections. Resignations and replacements are not recorded)

Arthur St. Clair	1837
Thomas McOuat	1837, 1838
James Morrison	1837–1845, 1847, 1850–1866
Joseph M. Moore	1837–1839, 1841–1844
William Hannaman	1837
George W. Starr	1838–1841
Edward J. Dawson	1838
A. G. Willard	1838, 1839
C. W. Cady	1838
George H. Dunn	1841–1843
William F. Lester	1839
George W. Mears	1844, 1845, 1847–1863
N. Elliott	1839
Charles Cox	1839, 1840, 1842–1845, 1847–1869
William H. Morrison	1839, 1841–1845, 1847, 1850, 1851
Jacob B. McChesney	1839, 1840, 1844, 1845, 1847–1866, 1868–1878
James Buehler	1840
William F. Slater	1840
Jacob T. Williams	1840
Philip Sweetser	1841–1843
Jacob Cox	1841, 1848
Jeremiah Foote	1842–1845, 1848
E. B. Hoyt	1845
J. H. Oglesby	1847, 1849
Isaac H. Kiersted	1847–1849, 1877–1894
Edward Kitchen	1848–1852
G. C. Johnson	1849, 1850
Stephen Major	1850–1854
Valentine C. Hanna	1850–1852, 1855–1859
J. B. Clegg	1851
Benjamin L. Lang	1852–1855
William L. Saltmarsh	1852–1854

*1838—*Indianapolis Daily Journal*, June 24, 1857, p. 2, cols. 2–5.
1840—No minutes of annual meeting. Names—those attending vestry meetings.
1846—No vestry minutes.
1902—No annual meeting held this year.

S. P. Bailey 1853
Dr. John M. Gaston 1853–1860
John Love 1854–1870, 1873, 1875–1880
Salmon A. Buell 1855, 1856
Augustus S. Wright 1856–1862
Henry J. Horn 1857–1859
Robert L. McOuat 1860–1862
William H. Bennet 1860
Richard L. Talbot. 1861–1898
David B. Hunt 1861–1863
Wheelock P. Bingham 1863–1867, 1887, 1888
John H. Rea 1863
William Edmunds 1864, 1865
John D. Howland 1864–1871, 1873–1875
Luther R. Martin 1864, 1865
Joseph A. Moore 1866
William T. Gibson. 1866–1871
R. R. Parker 1867–1878, 1883–1888
A. F. Noble 1867, 1868
Harry Taylor. 1867, 1875, 1876
Isaac Hodgson 1868, 1869, 1873, 1874
W. W. Northrup 1869–1874
B. F. Tuttle 1870, 1871, 1873–1885
W. P. Watson. 1870
George W. Sloan 1871–1893, 1897–1901
W. H. Close 1871, 1872
William B. Thurston 1872
J. F. Johnson 1872
A. R. Reed 1872
J. Barnard 1874–1876
James L. Fugate 1876–1888
A. P. Lewis 1877–1886
P. S. Cornelius 1879–1882
W. A. Taylor . . 1879–1888, 1890–1893, 1896–1901, 1903–1904
C. C. Gale 1881, 1882
Charles D. Meigs 1882, 1886
Louis Howland 1886–1888, 1894–1896
J. B. Mansur 1887–1890, 1894
W. A. Van Buren 1889, 1894–1896
Dr. E. F. Hodges 1889, 1904–1909, 1914–1916
Charles E. Brooks 1889–1894, 1897
W. G. Sherman 1889–1891

Dr. O. G. Pfaff 1889–1893
N. F. Dalton 1890–1894, 1897, 1898
C. E. Merrifield 1891–1893, 1897–1901, 1903, 1904
W. H. Armstrong 1892, 1893, 1897, 1900, 1901, 1903, 1905–1907, 1910–1913
Maj. W. P. Gould 1894, 1895
Dr. F. J. Hammond 1894
W. W. Lowry. 1895, 1896
Mrs. A. B. Mansur 1895
Duncan T. Bacon 1895–1901, 1903–1909
Charles E. Judson 1895, 1896, 1918–1936
Meredith Nicholson 1895, 1896
John Ferguson 1896–1898
W. D. Pratt 1898–1901, 1903–1910, 1912–1919
B. B. Peck 1898–1901
C. A. Sudlow 1899–1901, 1903–1905
J. K. Lilly 1899–1901, 1903–1906, 1908–1911
Gen. John P. Hawkins 1903
Dr. J. L. Benepe 1899
L. S. Woodbridge 1903–1907, 1913–1925
W. H. Morris. 1904–1911, 1915, 1920–1922
Edward Taylor 1905–1908, 1910–1924
Gen. Charles Shaler 1906, 1907, 1911
M. R. Maxwell 1907–1910
C. B. Lester 1908
A. H. Godard. 1908–1912, 1920–1924
Edwin L. Williams 1909, 1912–1914
Arthur Boothby 1909–1914
F. A. de Peyster 1910
J. P. Remington 1911
Arthur D. Pratt 1911, 1920–1956*
Merritt H. Perkins. 1912–1919
Philmer Eves 1912–1913
W. W. Hudson 1912–1917
F. O. Climer 1914–1919
Paul G. Henderson 1915–1919
D. P. Beach 1916–1918, 1920–1928
F. W. Pirtle 1917–1918
Walter Bozell. 1918
Dr. Fletcher Hodges 1919
H. H. Gunkle. 1919–1926
Harry D. Hammond 1920, 1921

*Since 1951—Senior Warden Emeritus.

Martin Rehfus, Jr.. 1922–1926
Dr. Robert A. Milliken. 1923–1925, 1931
Frederic Krull 1925, 1926, 1931–1934
W. F. Delbrook 1925–1941
D. W. Allerdice 1926–1930, 1935–1941
W. W. Knight 1926–1933, 1935–1947
H. H. Ferguson 1927–1933, 1935–1943
Eli Lilly 1927–1953
J. F. Morrison 1927–1930, 1935–1939
Stewart A. Greene. 1929, 1930, 1932–1940
R. Clyde White 1931, 1932
Roland B. Daley 1933, 1934, 1937–1953, 1955, 1956
Finck Dorman 1934
Cecil Bird 1934
Donald G. Hays 1940–1945, 1950
Theodore B. Griffith 1941–1953
Richard Lockton 1942–1951
Frederick G. Clark 1942–1950
Richard L. Meares 1944–1952
Dr. Floyd Boys 1946–1949
Ross Manly 1948, 1949
Edwin S. Pearce 1950–1952
John G. Rauch, Sr. 1951, 1952, 1954–1956
A. N. Lawson. 1951
Frederick W. Mitchell 1952–1954
Wendell Barrett 1952–1954
W. Orville Wilson. 1952–1954, 1956
Edward H. Grebe 1953–1955
George B. Deeb, Jr. 1954–1956
Guy C. Dixon. 1951, 1953–1955
Douglas B. Hill 1954–1956
W. Dudley Pratt 1953–1955
James C. Crosbie 1955, 1956
A. Peter Alyea 1955, 1956
Donald B. Davidson 1956
Dwight L. Smith 1956

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